

Memorial Day, 1953

The peace talks at Panmunjom bog down again, the Migs and the Sabre jets swirl and tangle in the Korean skies, the casualty lists grow (134,598 Americans alone wounded or killed as of May 15). Many an American parent, wife and friend must be asking "what's it all worth?" That agonizing question is not answered by those who refer to the Korean war as a "futile," a "silly," an "unnecessary" waste. These same leaders never seem to refer to the sacrifices of the French in Indo-China and Laos as silly or unnecessary. They are ready and willing to applaud the heroism of the French fighting man in blunting the onslaughts of communism. Yet some strange blindness prevents them from seeing the heroism of the total UN action—and particularly of the U. S. part in it—in Korea. That whole action is heroic, for it is an action in defense of sacred principles of God's moral law: that aggression must be checked and that no prisoners can be forcibly repatriated. If mothers and fathers and other dear ones to whom the casualty lists have brought or will bring deep sorrow will remember that we are fighting for moral principles, they will, in God's good time, come to thank Him that this country, through its youth, is shedding its blood to uphold what the Holy Father has called the "Christian order." If even the pagans saw it was a noble thing to die for one's country, much more should we.

The Middle East sore spots

As Secretary of State John Foster Dulles proceeds on his fact-finding tour throughout the Middle East (AM. 5/23, p. 210), he must feel as though he were running head-on into one stone wall after another. A series of minor "cold wars" which threaten to obscure the big issue, the construction of an adequate defense system, is raging throughout the area. While his stop-over in Egypt did nothing to soothe the ruffled tempers of the British and Egyptian Governments, currently feuding over the presence of 80,000 British troops in the Suez Canal zone, it did produce one concrete result. Egyptian Premier Mohammed Naguib promised "no drastic moves" until Mr. Dulles returns to the United States and tries his hand at mediation. For the moment the threat of bloody rioting, reminiscent of January, 1952, has abated. In Israel, where he arrived May 14, the Secretary of State found that he and Government officials were agreed that peace between Israel and the Arab world was a necessary prerequisite to an effective Middle East defense organization. But in Lebanon a few days later Arab leaders made it clear that there could be no peace under the present *status quo*. The Arabs are in a difficult psychological position. The cease-fire agreements which terminated the Palestine war left Israel with all her territorial wants satisfied and therefore in a position to appear as a sincere exponent of peace. The Arabs, on the other hand, feel that in every discussion of a permanent settlement in which they seek concessions from Israel, they are cast in the

CURRENT COMMENT

role of warmongers. The problem appears insoluble, but Mr. Dulles personal "reconnaissance" has given the Arab nations the earnest of U. S. concern, which they have hitherto doubted.

Supreme test of Allied unity

The Allied-German treaties (the Bonn peace contract with the West and the European Defense Community Treaty) passed the last of the legislative shoals in West Germany on May 15. But two hazards must be passed before West Germany is integrated politically and militarily with the West. The first is that to become law the treaties have to be signed by President Theodor Heuss. The more dangerous is that the Social Democrats will demand that the constitutionality of the treaties be tested in court, on the ground that the German Constitution makes no provision for rearmament. Since the Federal Constitutional Court won't get around to this until "sometime this summer," the Socialists may be able to stall the treaties until the fall elections. They hope that by then Chancellor Adenauer will be unseated and his whole policy of integration-before-reunification-of-Germany overthrown. Even Dr. Adenauer has recently shifted his stand and now favors talks with the Soviet. If Moscow offers even speciously attractive proposals for German unity, it's a safe bet that the final decisions on the treaties will be postponed indefinitely. If that happens, France will certainly not ratify the treaties, and the whole European Defense Community policy, on which the U. S. defense policy has been based, will be practically in the discard. Moreover, the British, French and U. S. delegates to the Austrian treaty talks are planning to reopen negotiations with the Russians. "If the Russians yield on Austria," our allies reason, "may they not on Germany?" The supreme and probably final test of European unity is in the offing.

Hope for emergency immigration law

When the President on April 22 urged the Congress to "give its earliest consideration" to emergency immigration legislation, we pessimistically predicted "quiet death" for his proposal (AM. 5/9, p. 149). Such important support has developed since then, however, that we are now able happily to repudiate our prophecy. On May 1 a delegation of Protestant,

Catholic and Jewish leaders, representing 100 million church and synagogue members, visited Mr. Eisenhower and pledged their aid in a drive to secure emergency action. On May 15, Sen. Arthur V. Watkins of Utah introduced an excellent bill (S. 1917) with the sponsorship of 17 Republican colleagues, including such powerful figures as Senators Wiley, Taft, Bridges, Aiken, Langer, Ives, Saltonstall, Ferguson, Flanders and Carlson. S. 1917 provides for the admission, within the framework of existing laws, of 240,000 aliens over a period of two years. The law would be administered by an Emergency Migration Coordinator, who could lend up to \$10 million to public or private agencies to pay transportation costs. Priorities would be given to agricultural and industrial workers and to blood relatives of U. S. citizens and lawfully resident aliens. This bill was unanimously approved at a joint meeting in New York May 19 of the National Catholic Resettlement Council and the American Committee on Special Migration. Representatives of 32 private organizations dealing with immigration expressed their gratitude to Senator Watkins and his colleagues and pledged their "constructive support." With such impressive backing both in the Congress and in the country, S. 1917 has a better than even chance of enactment.

Farm bloc resists economy

Were there room for subheads on this page, the one over this comment might read: "The political education of Mr. Benson." The Mr. Benson we have in mind is, of course, the newsmaking Secretary of Agriculture. Taking campaign pledges on free enterprise and Federal economy seriously, Ezra Taft Benson has been trying 1) to save money in the administration of his sprawling department and 2) to persuade farmers to rely more on their own initiative and less on Government subsidies. The two objectives are closely connected. The more the farmers fend for themselves, the less Uncle Sam will have to pay out to support farm prices, promote conservation practices and furnish sundry other services. In pursuit of his goal, Mr. Benson recommended heavy cuts in the Truman budget for the Department of Agriculture. Since the House Appropriations Committee had butchered the first five spending bills to come before

it, he had every reason to expect that his advice would be heeded. But the Secretary hasn't been around Washington long enough to know that the farm bloc is the most powerful group in town, and that where agriculture is concerned, it looks on economy with a skeptical eye. To his rude surprise, the committee added over \$100 million to his requests for funds: \$8.9 million to the Administration's request for direct appropriations; \$42.5 million to its request for loan authorizations; \$55 million to its request for soil conservation. When Mr. Benson's Under Secretary, True D. Morse, mildly and indirectly expressed displeasure over the committee's action, Rep. H. Carl Anderson (R., Minn.) curtly observed: "Officials of the Agriculture Department will do well to leave this matter to Congress." The farm bloc is betting that the House will pass the Agriculture spending bill in the exact form recommended by the Appropriations Committee.

Community self-surveys

When an individual or a single group issues a pronouncement on discriminations practised in the community, it usually goes unheeded by the very people who need it most. But if the community as a whole examines its own conscience, few can evade the issue. Inspired by this idea, six local organizations and a group of prominent citizens of Nutley, N. J., in the New York-New Jersey metropolitan area, are asking 7,500 families in their community to study a report resulting from a six-week survey of the practices of Nutley residents with regard to human rights. Participating organizations included the Knights of Columbus and the Catholic Daughters of America, as well as Protestant, Jewish and nondenominational bodies. "While many of the findings give us cause to be proud of our community," says the report, "some give us cause for concern." The most marked evidences of discrimination were in the field of housing, where investigators discovered "tacit understandings" against sales of homes to Negroes. Many areas of civic life evidenced fair treatment for peoples of different groups or races. The chief significance of the Nutley self-survey lies not so much in its particular findings as in the pattern it proposes for similar self-examination in towns, cities and States around the country. In Pennsylvania, a self-survey conducted under the auspices of Governor Fine's Industrial Race Relations Commission has presented legislators and the public with incontrovertible facts, good and bad, concerning fair employment practices in that State. If our American communities will undertake to hold the mirror up to their own neighborhood conduct, native fairness and good sense can be depended upon to put an end to attitudes and actions that flatly contradict our profession of democracy.

Pegler turns on business

Union leaders who have long squirmed under the lash of Westbrook Pegler's uninhibited rhetoric probably grinned from ear to ear when the Hearst columnist recently switched his attack for a few days

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ALLAN P. FARRELL, WILFRID PARSONS

Editorial Office: 329 W. 108TH STREET, NEW YORK 25, N. Y.

Business Office: 70 EAST 45TH STREET, NEW YORK 17, N. Y.

Business Manager and Treasurer: PAUL A. REED

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to what he calls the "fat cats" of big business and the princely pensions they vote themselves. "The executive pension racket," wrote Mr. Pegler on May 12, "has become so greedy that something will have to be done to control or stop it lest the corporate officials, who are, in theory, the employes of the stockholders, walk off with all the profits and assets." He instanced the case of P. C. Spencer, president of Sinclair Oil, who will retire at the age of sixty-five on an annual pension of \$22,380. Toward this sum, Mr. Pegler sourly notes, Mr. Spencer is contributing only a modest amount, although he is presently drawing from the company \$150,800 a year. "Dan Tobin, Jimmy Petrillo and John L. Lewis," observes the columnist, "have been no more generous with themselves." Warming up to his subject, Pegler charged the next day that "it is not good economic hygiene to set aside countless billions of timid, non-risk capital to provide pensions for people who lack the thrift to save money out of ample earnings." On May 14 he demanded a law that would put an end to such "greedy rackets," which he also stigmatized as a "cynical tax dodge." What led our most caustic of columnists to deal so disrespectfully with the leaders of U. S. business we wouldn't know. If he does not quickly desist, however, he will find himself in the anomalous position of being "must" reading in every union office in the country.

Probing Reds in religion

Even people acutely conscious of the "encircling gloom" of a world steeped in revolution can get a little comic relief out of the fits and starts of proposals to investigate Reds in religion. Rep. Harold H. Velde, head of the House Un-American Activities Committee, first suggested on a radio program on March 9 that such an investigation was "entirely possible." This gave some members of Congress otherwise largely lacking in identification with the interests of religion a chance to rush into print in its "defense." On March 10, moreover, the House committee promptly repudiated the suggestion of its chairman. Then, exactly a month later, he latched onto what looked like a made-to-order opportunity to palm off his probe on Sen. William Jenner's Internal Security subcommittee. Herbert A. Philbrick, FBI undercover agent in the Communist party, had testified before the Senate group that he had known seven or eight "hardened, disciplined and steeled" Communists posing as clergymen in the Boston area. So Mr. Velde announced his pleasure in seeing that the Jenner subcommittee was "launching" an inquiry into subversive clergymen. Mr. Jenner refused to fall for this strategy. He immediately made it clear that, far from "launching" such a probe, his group was trying to shelve one it found unloaded in its lap. We see no reason whatsoever why clergymen suspected of Communist ties should not be exposed. Whether Mr. Velde is the right man to superintend the investigation, however, is at least seriously open to question.

ATTLEE ON U. S. CONSTITUTION

No sooner had Clement Attlee, leader of the Labor Opposition in the House of Commons, finished his thoughtful address of Tuesday, May 12, on U. S. foreign policy than sections of the American press began to lambaste him. In our Senate he was even charged with a subversive, insulting assault on us. When the full text of the allegedly offensive passages of the Attlee speech finally appeared in the *New York Times* a week ago last Saturday, one wondered what the shouting was all about.

Apparently in an honest effort to read his fellow-Britons a little lesson in comparative government, Mr. Attlee contrasted the conduct of foreign policy at home with its conduct over here. "In America," he observed, "power [to shape foreign policy] is divided between the Administration and Congress." He mentioned our sectionalism, our strong "pressure groups and interests" and the truism that "the American Administration seems to be less integrated than ours." He added (what is true enough) that U. S. overseas representatives seem to have a freer hand than the British.

To anyone minded to consider these well-informed observations an affront, we might recommend a thoughtful volume by a group of American political scientists: *United States Foreign Policy* (Columbia University Press, 1952). The authors make precisely the same points.

Where Mr. Attlee was misled, in my opinion, probably from American sources, was in stating that "the American Constitution was framed for an isolationist state." Let me quote a few passages from the Founding Fathers. "With France and Britain we are rivals in the fisheries . . . With them and with most European nations we are rivals in navigation and in the carrying trade . . . In the trade to China and India, we interfere with more than one nation . . . Spain thinks it convenient to shut the Mississippi against us on one side, and Britain excludes us from the Saint Lawrence on the other." John Jay wrote those sentences in *Federalist* essay No. 4 in 1787.

If we turn to essay No. 24 by Alexander Hamilton, we find: "Though a wide ocean separates the United States from Europe, yet there are various considerations that warn us against an excess of confidence . . . The improvements in the art of navigation have . . . rendered distant nations, in a great sense, neighbors." We were, in fact, closed in on three sides by Spanish, French and British possessions. After the Constitution was adopted, 90 per cent of the revenue of the Federal Government came from trade with Britain. No one acquainted with the events of 1787-1795 (Jay's Treaty) should call us isolated.

Some American historians, it seems to me, have read into the minds of the Founding Fathers an isolationism wholly foreign to their schooling, political experience and statesmanship. If they have misinformed Mr. Attlee, this is surely no reason for taking him to task.

R. C. H.

WASHINGTON FRONT

In the context of the passage I quoted last week from the *Federalist*, essay No. 71, Alexander Hamilton laid down that the four qualities necessary to the office of Chief Executive are "decision, activity, secrecy and dispatch." It was for these four reasons, he tells us, that the writers of the Constitution decided that the Federal Executive should be one person, and not a group, large or small. It may be well to estimate the first 120 days of the present Administration under these four headings.

Decision is something long and well exercised by Mr. Eisenhower as one of our great generals. He has found out, however, that making decisions in politics is vastly more complicated than in the military. Hence he has been criticized for not knowing his own power, even for lack of leadership. This observer has no doubt that he has firm decisiveness at every step, but he seems not yet to have learned to take his steps in the maze of politics. Hence he has often allowed Senator Taft to take the initiative away from him. Mr. Taft knows his way around.

Activity is also something the President knows well. His own office and his departments are beehives of activity, but the relations between them remain to be coordinated. In the war, he could trust his Generals Gruenther and Bradley and (almost always) Patton and Montgomery to carry on with his own strategy as he wished. Here it is different. There is already evident a tendency in some departments, notably Defense, State, Treasury and Commerce, to operate as semi-autonomous satrapies. This makes for contradictions and the appearance of indecision.

Secrecy, of course, is relative. It means keeping quiet about top-level decisions until the time to execute them. The President himself does this very well, notably in his press conferences. But his associates have yet to learn that they cannot tell *everything* to Congress in confidence at committee executive sessions, for in a matter of hours it will all come out. Thus recently our whole new global military strategy was prematurely revealed to the world by two or three of his subordinates.

In these circumstances, *dispatch* (swift execution) becomes difficult, even sometimes impossible, except in the most routine affairs. The Senate, leisurely and talkative but avid to appropriate executive power to itself, is only one element the President has to cope with. The general inertia of an enormous bureaucracy is another.

In the 1920's, Mussolini suggested a fifth quality for statesmanship: *patience*. He meant the willingness to be judged by long-term results, not by day-to-day events. There are signs that the President is learning that the hard way.

WILFRID PARSONS

UNDERSCORINGS

Speaking in New York City at a dinner meeting of the Loomis School Alumni Association on May 7, Dr. Harold W. Dodds, president of Princeton University, N. J., said that private schools were necessary to a democratic system of education. He added:

When it is no longer possible for a man to find a school for his boy except within a universal state system, it will be too late to worry about freedom as we have known it, for it will be gone . . .

The power of the state to enforce minimum standards for all is not in question. The power of the state to monopolize the field and remove all competition is, however, a horse of another color.

► Francis Cardinal Spellman, Archbishop of New York, has established ten scholarships for summer work in Puerto Rico for seminarians from St. Joseph's Seminary, Yonkers, N. Y. The scholarships will provide transportation and maintenance for seminarians who, during their summer vacations, will act as lay assistants to pastors in Puerto Rico. The step is one of a number which the Cardinal has taken to prepare priests to care for New York's swiftly growing Puerto Rican population.

► The University of Detroit is offering an Educational Television Institute, July 13-31. In lectures and workshops it will examine the philosophy and methods and demonstrate the techniques of educational TV. Registration fee, \$25. Address Summer Division Office, School of Commerce, University of Detroit, 4001 W. McNichols Road, Detroit 21, Mich.

► *Extension* magazine (1307 S. Wabash Ave., Chicago 5, Ill.) will publish on June 1 *God on the Open Road*, a book listing the times of Masses, confessions, novenas and other devotions in the principal vacation centers on the North American continent. Price \$1, at book stores or from *Extension*.

► The Christian Family Movement (100 W. Monroe St., Chicago 3, Ill.) will hold its fifth annual convention at the University of Notre Dame, Ind., June 26-28. About 200 couples are expected to attend. A special meeting for priests interested in CFM will be held at the university June 25-26.

► In Washington on May 1 died Most Rev. Patrick J. McCormick, 72, rector since 1943 of the Catholic University of America and Auxiliary Bishop of Washington. He was the oldest cleric in point of service on the university faculty, having become an instructor in education in 1910. He was consecrated bishop on September 21, 1950. Bishop McCormick was the author of *A History of Education* (1914; rev. 1946) and collaborated in the *Cyclopedia of Education* and the *Encyclopedia of Sunday Schools*. R.I.P. C. K.

Allied unity: "a venture in distress"

When Prime Minister Churchill, substituting for his incapacitated Foreign Minister, decided to deliver his May 11 foreign-policy address before the Commons, he ran the risk of splitting the Atlantic alliance wide open. It was not so much what he said as the tone and timing that set up perhaps uncontrollable repercussions. Clement Attlee's contribution the next day merely underscored the misgivings (possibly tinged a bit with the plaintiveness of the unhorsed jockey) which the British feel about the competence of the United States to carry on unchallenged the leadership of the free world. They doubt our capacity, not in brawn but in political wisdom, to engineer the free world through the mountain-studded and valley-gouged terrain of world politics. They think they know the lie of the land better than we do because they have traveled it longer and oftener.

The outcropping of these doubts, not alone in Britain but on the Continent, lights up the truth that the postwar posture of the free nations is undergoing a major change. The periods of stop-gap relief, of economic reconstruction behind the shield of the Truman Doctrine, of aid during the civil war in Greece, perhaps even of mounting a very minimum military defense, at least, against the danger of Soviet aggression have receded into the past—in Europe.

In Asia, of course, where the Indo-Chinese and Malayan fighting were viewed as local problems, actual aggression in Korea in June, 1950 had to be met by swift, united action. This UN action may have held in check the centrifugal forces which would inevitably assert themselves among the "equal and sovereign" nation-states of the West as soon as their overpowering fear of a common danger began to abate.

The death of Stalin and the tantalizing peace overtures of the new regime now seem to have brought that abatement. Our European allies, whose defensive alliance is still a boy sent on a man's errand, like to think that maybe a boy is all they need, because the Russians *might* not want to pick a fight after all. Frustration over failure to settle the Korean war, into which we (rightly) drew the UN, makes our allies wonder whether we really know how to settle it.

These feelings, moreover, coincide, and not by mere happenstance, with the hour when the Western Powers must sew up their burdensome and highly unpopular commitments under the European Defense Community. Finally, the installation of the Eisenhower Administration here has been attended by ambiguities in the foreign policy of the United States which appear to our allies to throw them on their own resources. We are beginning to ignore them, so they are beginning to ignore us. This way lies a breakup of Western unity and writing off at a great loss the billions we have already invested in it.

Make no mistake about it: the shilly-shallying of

EDITORIALS

our Government has upset the apple-cart. The Eisenhower budget lops \$6 billion from defense funds (\$3.6 off the Air Force budget). It trims \$1.8 billion from foreign aid. The President reverses himself and his predecessor by pooh-pooing the need of heading for a "target date" on European and even American defense.

The conservatives now in control of committees in Congress threaten to make much deeper cuts in aid to our allies. They talk as if school is out as far as mounting an effective world-wide defense against Soviet imperialism is concerned. Why? Because they are beset by scruples about redeeming campaign pledges to cut taxes and balance the budget. It is like a doctor saying: "You may need blood transfusions to keep you alive, but I promised you this wouldn't cost much so I'll give you a tonic." Such misplaced scruples are a very, very bad sign.

It is the same with our foreign-trade policies. Congress is determined to cut foreign aid. Very well. The only alternative is to relax U. S. tariff barriers so our allies can earn their way through commerce with us. Yet Congress is flirting seriously with the Simpson bill, which looks to the heightening of our already high tariff wall.

With things going the way they are in Washington, our partners abroad are naturally exploring the possibilities of cutting their losses by improvising a third alternative. This is to seek an easing of East-West tensions by arranging talks with the enemy.

Britain, harassed at home, in the Middle East and in Malaya, is cool toward the Korean war, toward our necessarily adamant stand on the prisoners-of-war issue, towards our (to us) inexpensive demand that the British quit trading with the enemy and our refusal to consider the admission of Red China to the UN. France, stymied and drained of men and money in Indo-China, sides with Churchill because his proposal of "informal" talks with the Kremlin will help stall EDC, with its hard-to-swallow integration of West Germany as an equal partner. West Germany, wishfully hoping that Russia may somehow be ready to trade East Germany in exchange for such concessions as the dropping of EDC, warms to Churchill's proposals and begins to try to negotiate its way out of poverty through a resumption of East-West trade. Even in Italy, no doubt to keep the Communists quiet, the Government seconds Churchill's proposal.

Where does all this lead? The London *Economist* for May 16 concludes that the Prime Minister's address

was very ill-advised. The inevitable effect, it fears, will be to encourage both France and West Germany to hold off on EDC to see what happens. Thus "a venture already in distress might well founder."

Basically, American foreign policy, up to the last few weeks, has been on the right track. What it needs is courageous completion. Nothing can come of high-level peace talks until the USSR gives *some* proof that it wants peace. The President is dead right on this issue. Sir Winston seems to be just as wrong. Moreover, how can the West negotiate with the Russians until its partners, especially France, agree on a solution to the problem of Germany acceptable to themselves and to the Germans?

What the President must do is fulfil the necessary implications of our foreign policy by routing the "confusionists" in his own party. So long as the leader of the free world wants to have its cake and eat it, his partners will nibble away under the same delusion.

The issue is extremely simple: are we trying to rescue humanity from the scourge of world communism? Or are we jockeying for position in next year's congressional elections? If we can't make that choice, we deserve to founder—and we very well may.

President to the people

If one of the purposes of President Eisenhower's moving and eloquent radio address on the night of May 19 was to tell Congress and the people exactly where he stood on taxes and the budget, the objective was achieved. If the President also hoped to unite his divided party and to reassure those who feel that he is unduly subordinating security to economy, the speech left something to be desired.

With respect to taxes, the President offered five clear-cut proposals. He wants the excess-profits tax on corporations, which brings in nearly \$2 billion a year, extended to December 31. On the same day he would allow to expire, according to schedule, the 11-per-cent hike in personal income taxes voted after Korea. To make up for the loss of revenue from the excess-profits tax, he recommended that the 52-per-cent corporate income tax, due to drop 5 per cent next April 1, be indefinitely extended. He also wanted present high excise taxes on liquor, beer, cigarettes and wine continued beyond April 1, their scheduled cut-off date. Finally, he thought that the rise of one-half of one per cent in the social security tax should be postponed beyond January 1.

As for the budget, the President estimated a deficit of about \$6.5 billion for fiscal 1954. Since under the Truman budget the deficit would have come to \$11 billion, this represents a saving of \$4.5 billion.

In offering these proposals, the President was patently striving to reconcile the conflict in his party between those who insist that the budget must be balanced before taxes are reduced and those who argue that tax reduction should come first. From the first reactions on Capitol Hill, it was obvious that

he left some of his followers, especially in the latter group, frustrated and dissatisfied. Rep. Daniel Reed, author of a tax-reduction bill, made known his distaste for the President's program in no uncertain terms. He is challenging his party's leader.

On the bigger question of economy vs. defense, we doubt whether the President convinced his critics that he has chosen a safe and prudent course. The critics would certainly agree with him that there can be "no maximum security short of total mobilization," and that any goal short of that is in the realm of speculation and subject to debate. Experts can and do disagree over the number of planes, ships and guns that are vital here and now to our security. But the fact remains that the Administration's estimates of what is vital and essential are in every case below the estimates hitherto established by other expert and competent men. While in a matter of this kind the country has every reason to trust the military experience of the President, his critics will not fail to note his admission that the new goals, added to a second stretch-out, involve "calculated risks" in every branch of the armed services.

For our part we were disappointed in the President's partial retreat on taxes in the face of another unbalanced budget, even though we appreciate the political pressures which forced it. There is something seriously wrong when the richest country in the world cannot in prosperous times pay for the kind of defense its security demands. The impression will not down that too many of us do not really grasp the dimensions of the world upheaval that is upon us.

Toward a better VOA

The present unhappy plight of the Voice of America suggests how far we are from winning the war of ideas abroad. This organ, officially known as the International Broadcasting Service of the International Information Administration, has yet to hit its stride after more than five years. Since its authorization in January, 1948, with the commission "to promote the better understanding of the United States among the peoples of the world and to strengthen cooperative international relations," the IIA, particularly the Voice, seems never to have established itself in the confidence of either the Congress or the country.

When, several months ago, Dr. Robert Johnson, former president of Temple University, accepted the directorship of the IIA, he seemed to have a fresh approach to problems that had baffled his predecessors. But even his new ideas appear to have encountered resistance in Washington. New budget restrictions will compel the VOA to drop next month 400 of the 1,500 regular employees at its New York headquarters, with inevitable curtailment of service. Meanwhile the propaganda war goes on from Eastern Europe to the Far East, whether we like it or not.

The Voice has always had a bad press in this country, sometimes undeservedly, sometimes de-

servedly. (The public does not generally realize that, unlike other Government agencies, IIA is barred from telling its own story direct to the American people.) International propaganda in peacetime is something new to us, though it is not new to the USSR or Great Britain, as it was not new to Nazi Germany or Fascist Italy. Mistakes were inevitable. False steps were made. Sometimes the effect was the opposite of that intended. This Review, for instance, has found fault with the Voice's propensity to depict our American civilization in terms of purely material progress, an approach that could not win the admiration of those we wished to make our friends.

There were extrinsic difficulties as well. Economy-minded Congressmen have constantly found congenital difficulty in measuring hard dollars against the necessarily intangible accomplishments of the Voice in the realm of information and propaganda. Security-minded Congressmen have never forgotten that the IIA succeeded the OWI, wartime information agency, which employed (and passed on in part) persons who today would survive no security check. The State Department itself has been jealous of IIA, even though theoretically the Voice is under it.

If it is to be effective, the Voice must soon emerge from its present doldrums and uncertainties. Whether we engage in international propaganda is not left to our free choice. We are being attacked via radio in all four corners of the globe by the USSR which, with its satellites, spent an estimated \$1.409 billion for propaganda in 1950, as compared to our \$100 million. We stand a poor third in the number of hours devoted per week to foreign broadcasting, with 302 as against 695 for Radio Moscow and 561 for the United Kingdom's BBC. The example of our friends as well as of our enemies should convince both the people and Washington that our propaganda operations need strengthening.

Steel wages and profits

Wage negotiations between the United Steelworkers of America and major producers of steel were recessed indefinitely on May 15 to permit the industry to study the union's demands. So, for the moment, all is quiet on the steel front. The next week or two will reveal whether the calm prevailing in Pittsburgh, Gary and Youngstown is the prelude to a year of labor-management peace or the lull before one of the biggest storms ever to hit an American industry.

That both sides want an amicable settlement is happily obvious. The economic wounds of last year's bitter and protracted strike may have healed by now, but the scars and memories remain. That strike lasted eight weeks and cost each steelworker, on the average, nearly \$600. Exactly how much it cost the companies in profits is not known, but it was plenty. Steel was one of the few defense industries which reported lower earnings in 1952 than in 1951.

In addition to economic self-interest, another con-

sideration is working strongly for a peaceful settlement. Last year's stoppage generated so much bitterness that it threatened to cancel out all the progress in labor-management relations which the industry had made since the bloody days of the "Little Steel" strikes. For this reason the late Philip Murray and the Chairman of U. S. Steel, Benjamin Fairless, planned a good-will tour of steel plants to bind up the festering wounds. Though Mr. Murray's untimely death made this impossible, both sides remain conscious of the need for conciliation.

Despite the dread of a strike common today to both workers and employers, a strike could nevertheless come. The workers feel strongly that they are entitled to some improvement in their economic status, and unless the industry is willing to make a few concessions, they would walk out to exact them. As the workers see it, the industry has made significant gains this past year in productivity and earnings and should be willing to share with them some of its increased efficiency and prosperity. They point to U. S. Steel's report for the first quarter of 1953 showing sales up \$60 million and profits (after taxes) nearly \$5 million over the first quarter of 1952. They note the sharp improvement in Bethlehem's earnings, from \$18.9 million in the first quarter of 1952 to \$30.9 million during the first three months of this year. They are aware, too, that recent price increases promise still higher profits, and that the tax outlook is more favorable than it was last year.

Though the workers do not stress the cost of living, which is about the same as a year ago, they do insist that it remains close to a record-breaking high. And, returning to an old union argument, they emphasize the necessity of augmenting consumer buying power as Government spending declines in order to avoid a failure in demand. Such a failure in demand would mean overproduction, unemployment, depression.

In statements prior to the start of negotiations, industry spokesmen asserted that they could see no reason this year for a wage increase. On the contrary, they stressed the need for an increase in prices and profits. At the annual meeting of U. S. Steel's stockholders on May 4, Mr. Fairless argued that a squeeze on profits "has sapped the financial strength that we would need so badly should another sudden expansion of our steel-making capacity be necessary to the defense of the nation." He thought that present steel wages, which average between \$2.06 and \$2.16 an hour, were equitable and adequate.

Unfortunately, none of the questions raised by the steel negotiations can be decided by the easy application of a moral or economic slide-rule. They are questions about which informed men of good-will can differ. As we await the results of the bargaining, it is encouraging to reflect that both sides have expressly invoked the general welfare to buttress their demands. Whether they do so justifiably or not, they at least show respect for a principle which should be central to all labor-management negotiations.

Catholic roots of the Coronation

Douglas Hyde

IN LONDON SHOPS TODAY you can buy (if you have a taste for such things) pickled onions colored red, white and blue with edible dyes. Your cocoa may come to you in a special Coronation tin, bearing the portrait of Elizabeth II, casting doubt on G. K. Chesterton's dogmatic assertion that "cocoa is a cad and a coward, cocoa is a vulgar beast." If you buy a pencil it may be an unusually gaily colored one, with a gilded coronet at one end. Instead of playing with lead soldiers, some British children now have small gilt Coronation coaches with imposing teams of decked-up horses to pull them along.

Every square and public place within sight of where the Coronation procession will pass on June 2 is filled with high stands specially constructed for the privileged among the hundreds of thousands who will be in London that day for the crowning of the young Queen. Every inch of rooftop and window space within remote view of the route has been sold. Hotels, boarding houses and private apartments are booked to capacity, and ships, anchored in suitably accessible spots, are being prepared for use as hotels.

Almost every country, at Britain's invitation, is sending naval craft of one sort or another for a Coronation review. Even the Russians, who chopped their last King and Queen to pieces in a cellar, are sending the cruiser *Sverdlov*—named after a Communist leader.

The foregoing represents one side of the Coronation, an unforgettably colorful but highly commercialized public holiday. If you are cynical, you will say that it is the best racket of all time. If you are a Communist, you will say that it is a superbly organized circus aimed at lulling the masses into forgetting that they also need bread. If you are just a modern pagan Cockney, neither cynical nor communistic, you will see it as an exciting show which makes you feel patriotic in an old-fashioned sort of way. And it has the added interest that the central part in the pageant is played by a rather winsome, very obviously sincere young woman who somehow stirs a lot of somewhat underworked emotions which you vaguely feel to be almost religious.

In fact, the central act of the pageant, the Coronation itself, is essentially religious, with its roots going back through the centuries to ancient Rome and, further, to Old Testament times as well. It is a ceremony which at several points bears a marked resemblance to the consecration of a bishop and which, in its essence and most of its origins, is essentially Catholic. It is a living link with Britain's Catholic past.

Westminster Abbey, in which Elizabeth will be

Mr. Hyde, associate editor of the London Catholic Herald, describes the ceremony in which Queen Elizabeth II will be crowned on June 2, with emphasis on its Catholic ancestry. Readers who wish fuller information may consult the handsomely illustrated History of the Coronation by Lawrence E. Tanner (London: Pitkin, 1952. British Book Centre, New York, \$4.50).

crowned, has a Catholic history vastly longer than its Protestant one, for, according to tradition, it had already existed in one form or another for nine centuries when Henry VIII broke with the papacy.

Its story began within a few years of the landing of St. Augustine and his papal mission, probably in the year 604. It was rebuilt by King Edward the Confessor, a saint of the Church, whose Mass is still celebrated on October 13. And, out of all the abbeys of Catholic England, it is the only one which was left unscathed when the Reformation happened. What saved it was the fact that for centuries the kings of England had been crowned and anointed there. Considering its royal as well as its sacred traditions, even the avaricious Henry VIII shrank from the double sacrilege involved in sacking it.

But for this, the lead of its roof, its stained glass, its very stones might, as in the case of the other great abbeys, have gone to add to the wealth of the men who profited so richly from the Reformation that they became the most economically significant and politically powerful class in the new Protestant state. The physical setting for the main event of June 2 is, therefore, essentially Catholic in origin and tradition.

Now consider the ceremony itself. The Order of Service, in its bare outline and bereft of all the colorful detail, reads: The Preparation; the Entrance into the Church; the Recognition; the Oath; the Consecration; the Presentation of the Holy Bible; the Beginning of the Communion Service.

The Presentation of the Holy Bible is a post-Reformation interpolation. So are parts of the Oath, which now contains the following:

Archbishop: "Will you to the utmost of your power maintain the laws of God and the true profession of the gospel? Will you to the utmost of your power maintain in the United Kingdom the Protestant reformed religion established by law? And will you maintain and preserve inviolably the settlement of the Church of England, and the doctrine, worship, discipline and government thereof, as by law established in England? And will you preserve unto the bishops and clergy of England, and to the churches there committed to their charge, all such rights and privileges as by law do or shall appertain to them or any of them?"

Queen: "All this I promise to do."

Most of the Mass, of which the Communion was, of course, just a part, has disappeared entirely. But it was not the Mass alone, by any means, which made the Coronation essentially Catholic.

When Elizabeth arrives at Westminster's great, elaborately carved west door, a procession will move up the nave with a choir singing Psalm CXXI: "There the thrones are set for judgment, thrones for the house of David."

The words of the above passage I have taken from Msgr. Ronald A. Knox's translation of the Psalms (which is definitely *not* the version that will be used at Westminster), and to it he has a footnote which reads: "Thrones for the house of David: Vulgate: 'thrones of authority over the house of David.'" This verse, in fact, in the Vulgate version, exactly expresses the ancient spirit of the Crowning ceremony, which, despite all its pomp and its great build-up for the monarch, went to pains to remind him (or her) that there was One, King of the House of David, who had authority over all monarchs.

In the procession will be peers (members of the House of Lords) bearing regalia, officers of state, bishops with Bible, paten and chalice, then the Queen Regnant and supporting bishops. Also carried in the procession will be an ancient crown, kept for this purpose alone and used only at the actual moment of crowning, which once was worn by St. Edward the Confessor, to whom I have referred above. (The Confessor's tomb and relics, to which pilgrims once flocked in Catholic times, still occupy a prominent position in the Abbey.)

The Queen will be greeted by boys of the ancient Westminster School with shouts of "Vivat Regina Elizabetha! Vivat! Vivat! Vivat!" That is all that remains of the Latin in the ceremony, although at one point the *Veni, Creator Spiritus* is sung in the vernacular.

The Queen takes her place in the sanctuary, and the Archbishop asks the people if they are willing to do homage and service to the Queen. Then comes the Recognition, which corresponds to the banns of marriage, when the people have the opportunity to express, if any so desire, their opposition to the proposed Coronation. There is no case on recent record of anyone dissenting, and should this in fact happen, it would cause something of a sensation.

After the Recognition and the Oath comes the Consecration, which still retains a certain similarity to the consecration of a Catholic bishop. The Archbishop will anoint the Queen on her hands, her breast and the crown of her head, saying as he does so: "And as Solomon was anointed King by Zadok the priest and Nathan the prophet, so be you anointed, blessed and consecrated Queen over the peoples whom the Lord your God hath given you to rule and govern."

Authorities are divided as to the direct origin of the anointing rite. It is known to have been practised

by the ancient Britons in pre-Roman times, but it is not clear whether it was merely taken from them or whether it came direct from the Old Testament. Certainly the crown and oil were both mentioned in the eighth century in Archbishop Egbert of York's Pontifical, and the king was referred to as "the Lord's anointed."

Pope John XXII, in a letter written to King Edward I in 1318, said that the holy oil was that which was given by "the most Blessed Virgin" to the glorious martyr Thomas à Becket (who was murdered in Canterbury Cathedral) when he was in exile in France.

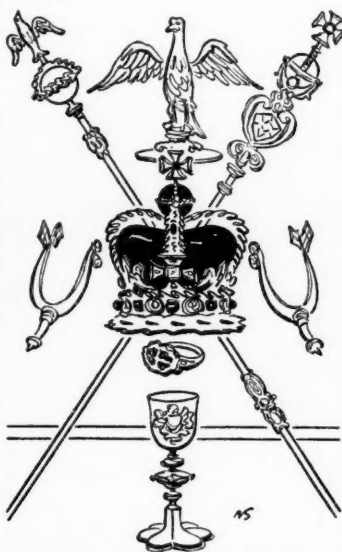
In the fourteenth century, Bishop Robert Grosseteste of Lincoln said that in his opinion the anointing had a sacramental character and that those kings who were anointed were of higher dignity than those by whom the unctions had not been received. There was even a time when men thought that the anointing with chrism put the monarch somewhere between the layman and the priest. The exact spiritual significance of the anointing has been a matter of controversy throughout the ages, but there is agreement that it is the most sacred and mystical part of the rite. Anglican authorities regard it as a hallowing, corresponding to the imposition of hands in the consecration of a bishop.

After the anointing, the Sovereign is invested in a garment corresponding to a bishop's rochet, the *Colobium Sindonis*, then with the *Supertunica*, or Close Pall of cloth of gold, and with a girdle. Her sword is laid on the altar by the Archbishop and then placed in her hand with the injunction to "do justice, stop the growth in iniquity, protect the Holy Church of God, help and defend the widows and orphans, restore the things which are gone to decay, maintain the things that are restored, punish and reform what is amiss and confirm what is in good order." This is followed by a further act of symbolism when the Sovereign goes to the altar and offers her sword in the service of God.

Seated in the Coronation Chair (in which is the ancient Coronation Stone, stolen from the Abbey some time ago by Scottish Nationalists but in due course restored to the chair again) the Sovereign is invested with the Armill, which is a kind of stole, then with the Royal Robe, or Pall of cloth of gold.

The various royal garments bear so close a resemblance to ecclesiastical vestments that in medieval times they were held to be ecclesiastical in origin. The modern view is that their origins are probably secular, having been taken from the imperial robes of the Byzantine emperors.

Before the actual Crowning takes place the Queen is given the Orb, symbol of independent sovereignty



under the Cross. The Archbishop tells her: "And when you see this Orb set under the Cross, remember that the whole world is subject to the power and empire of Christ our Redeemer." St. Edward's Crown is laid on the altar, a dedicatory prayer is said by the Archbishop, who then puts the Crown on the Queen's head, while the people shout repeatedly: "God save the Queen!"

At the Enthronement which follows, the Queen "takes possession of her kingdom" and the Archbishop swears fealty for the bishops.

The ceremony ends with the "Service of Holy Communion," which will be received by both Elizabeth and Prince Philip, her husband. After they have "offered bread and wine," the Queen will make a "personal oblation," which takes the form of an ingot of gold, said to parallel the bishop's barrel of wine at a consecration.

Although the actual age of the Coronation rite is a matter of controversy, it is fully established that the service which will be used at the coronation of Elizabeth II comes directly from that used by Archbishop Dunstan at the coronation of King Edgar in the year 973. There have, of course, been many modifications in it since then. Most notable of these is that the Mass, originally incorporated in the Coronation rite, is no longer there. The presentation of a Bible to the Sovereign as "the most valuable thing this world affords" has taken its place. Anglican authorities themselves now deplore this particular innovation as a "not very happy change" which breaks the sequence of the ceremony. But it might, none the less, be held to symbolize fairly adequately what actually happened at the Reformation, with the substitution of "Bible Christianity" for a sacramental religion.

The Coronation ceremony remains, however, an impressive and unmistakably religious one. Cardinal Newman wrote in a letter to Pusey about the coronation of Queen Victoria:

I recollect, he says, the strange emotion which took by surprise men and women, young and old, when, at the Coronation of our present Queen, they gazed on the figure of one so like a child, so small, so tender, so shrinking, who had been exalted to so great an inheritance and so vast a rule, who was in such a contrast in her own person to the solemn pageant which centered in her. Could it be otherwise with the spectators, if they had human affection?

Some people find a certain piquancy in the fact that the Duke of Norfolk, who as Earl Marshal is responsible for the organization of all the formalities and ceremonial of the Coronation, is a Catholic. But this should surely mean that he is all the more likely to appreciate the ancient traditions and the ritual associated with it.

Assisting him in his duties are thirteen Officers of Arms, members of old and noble families who are the hierarchical descendants of the medieval heralds. Two of the Heralds, Hon. Sir George Rothe Bellew

and Michael Roger Trappes-Lomax, are also Catholics, and a third has a Catholic wife—so that Britain's Catholics, who are only some eight per cent of the population, are more than fully represented among those who play the most prominent lay part at the Coronation.

Many of Britain's Catholics have for some time been playing their own special part by contributing prayers, Masses and Holy Communion to a "spiritual bouquet" for the Queen. The idea was started by an Anglo-Irish actor, Eugene Leahy, writing in the *Catholic Herald*, in response to an appeal for her people's prayers made by Queen Elizabeth in her last Christmas broadcast.

It is not so remarkable, perhaps, that the Catholic minority should have such a special interest in the Coronation of their Protestant Queen, for if and when Britain returns to the ancient faith, the Coronation rite will require less alteration than any other state religious ceremony.

The last kingdom in the Americas

Anthony J. Wright

SITTING IN AN OTTAWA MOVIE HOUSE one night last November, I overheard a lady and her young daughter exchanging remarks which many Americans might have considered impossible and unrealistic in the twentieth century and within 400 miles of New York City. The couple were watching a newsreel of the opening of Britain's parliamentary session a few days before by young Queen Elizabeth.

"That's the Queen," said the mother behind me.

"And who's that next to her—the King?" I heard the child ask.

"No, there isn't a King now, that's the Duke of Edinburgh," the mother told the youngster. Then they joined in the applause for the royal couple.

That snatch of talk, however, and the applauding of the Queen of England by a North American audience expressed a constitutional situation which puzzles even Canadians and must confuse others far more. They were discussing and applauding, not the Queen of England, but the Queen of Canada. Canada is a kingdom and the last realm in North or South America. If it is a kingdom, one would expect that Canada is dependent upon and controlled by Britain. But Britain has as much control of Canada as of Ecuador or Patagonia.

Mr. Wright, a member of the staff of the National Film Board of Canada, is Ottawa correspondent of the *Birmingham (England) Post* and the *Dublin Irish Independent*.

What are the facts? They have great importance for Canada, Britain and, indeed, the United States and the whole complicated skein of defensive alliances, aid-programs and trading areas on which the thoughts of diplomats and foreign ministers, as well as of plain, ordinary businessmen, are turned today. Canada is a balance wheel between the New World and the Old, between the dollar and the sterling trading areas and between the United Kingdom and the United States. While her thoughts may often be with the Commonwealth, her techniques and methods are North American. Her constitution is of British origin but her currency is the dollar.

Canada gained her internal sovereignty, largely free of British control, back in 1867. But habits and forms associated with earlier days persisted. Canada was no longer a colony; she was called a "Dominion." Even until recent times, when callers dialed Ottawa 28211, the switchboard girl answered "Dominion of Canada." Now it's "Government of Canada." The Governor General had always been British. Now he's a Canadian, the Rt. Hon. Vincent Massey. Until recently, also, the highest court of appeal for a Canadian was the Privy Council in Britain. Now, the Supreme Court in Ottawa is the top legal tribunal of Canada.

Before World War II, Canadians were too busy developing a large country with a tiny population to bother much about the fact that London very often spoke for Canada on foreign affairs. Even as late as 1935 Canada had only four diplomatic posts abroad—in Britain, the United States, France and Japan. Now her Secretary of State for External Affairs, Lester B. Pearson, is president of the United Nations General Assembly, and Canada has her own representatives at 35 of the 70 capitals of the world, as well as at UN and North Atlantic Treaty Organization conferences.

Before the war, too, Canada was in the "hewer of wood and drawer of water" category as far as industry and trade went. She shipped abroad her fabulous raw materials—nickel, asbestos, zinc, copper, gold and lumber—and bought manufactured goods. Britain was a traditional market for Canadian wheat, timber, salmon and fruit. In return, Britain sent the bicycles, needles, engineering equipment, locomotives and consumer goods Canada was not tooled to produce herself.

Her army, navy and air force were tiny, accustomed to using only British weapons and having their officers schooled in British methods. The first Canadian expeditionary force to France during the First World War had a British officer at its head.

The last war accelerated a process by which Canada was becoming a nation in fact as well as in theory. Industry grew apace, to supply Allied armies in Britain, Europe and North Africa. Assembly lines and tools

which might not have found their way into Canadian industry for a long time were built up rapidly. At the end of the war, Canadian industry was a young giant, American in methods, and its defense forces and weapons were thoroughly its own. Since then, the needs of continental defense in North America have made it essential that any Canadian defense system be able to work closely with that of the United States.

It would have been an anachronism not to have brought the official, public life of Canada into line with that of her military and business life. Hence, there was no opposition worth reckoning with when the present Liberal Government in Ottawa decided that the word "Dominion" was out of date, that the Governor General might just as well be a Canadian and that the Privy Council in London might be relieved of the task of settling legal issues having their origin at least 3,000 miles from Britain.

What then of the remarks of the mother and child in the theatre, the other night? Why should Canadians applaud the Queen of England and mean it when they say, "That's the Queen!"—even though they would rebuff any suggestion that they are not a sovereign nation managing their own affairs?

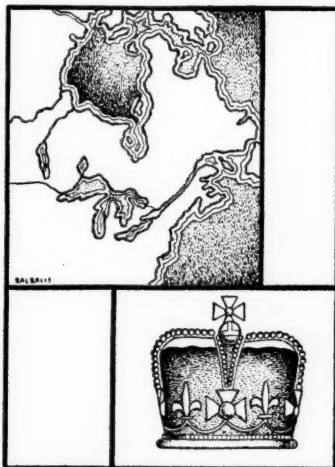
The Queen of England happens, by a recurrent coincidence, to be Queen of Canada too. She has no power whatever over Canadians, but is a

symbol of Canada's free association with the other nations of the Commonwealth. She is represented in Canada by the Governor General, who himself has no power, but takes the advice of the Canadian Prime Minister and Cabinet and reads speeches which have been prepared for him at the opening of Parliament. He does not represent Britain—that is the function of the United Kingdom High Commissioner in Ottawa.

The genuineness of the Canadian attachment to the Crown was made clear at the time of the visit to North America of the then Princess Elizabeth and the Duke of Edinburgh in the fall of 1951. It was more evident still in the gloom that descended on Canada last year after the death of George VI.

Canada has now cleared away all the underbrush of historical forms and expressions connected with the notion of dependence. Her allegiance to the Commonwealth is therefore completely a matter of free will. It was well expressed by Georges Langlois, a veteran French-Canadian member of the parliamentary press gallery in Ottawa, in describing an African delegate to a recent Ottawa session of the Commonwealth Parliamentary Association. M. Langlois, who represents the Montreal daily *La Presse*, not a newspaper likely to be over-friendly to Britain said:

This black African, wearing his national costume, working an American camera in a Canadian setting and speaking Oxford English, was both



the image of the Commonwealth and its explanation. Everyone finds in the Commonwealth something of what he wants without assuming more obligations than he is disposed to accept; and the freedom to leave the Commonwealth is for everyone one of the reasons for staying in it.

Most observers agree that Canada's political and "common interest" attachment to Britain, or rather to the throne, is likely to be a more fruitful one in days of danger than it was even as late as fifteen years ago. At one time, any mention of raising forces to fight what French-Canadians especially used to describe as "England's wars" was sure to lead to a first-rate political quarrel in Canada between those who favored the "imperial connection" and those who would leave Europe to sink or swim unaided. Now, in peacetime, Canada has a large force (by her own defense standards) with the Commonwealth Division in Korea, a brigade group in Germany with NATO forces and air squadrons in Britain and France. Canadian statesmanship did much to promote the building of the NATO system. The Canadian effort is costing the taxpayer less than the United States taxpayer is contributing to the U. S. effort in Korea and for NATO, but it reveals, none the less, a revolution in public thinking in Canada.

Canada's main contribution toward a welding closer together of the United States and Great Britain lies precisely in the fact that she has a foot in both worlds. The two main supports of Canada's economic life are her trade with the United States and her trade with Britain. Canadians are now worried at the decline of the latter. In pre-war days, Britain could always afford to run up an unfavorable balance with Canada. She did not have to limit her purchases to the value of the dollars she was able to earn in Canada. She could always make up the difference by such "invisible" exports as proceed from overseas investments and the revenue of shipping and insurance services. Now Britain has no "invisible" cushion—her investments were dissipated to pay for the war. Before the war, Britain could sell all manner of consumer goods and manufactured articles in Canada. Now Canada makes many of them herself.

Canada sees only one way out of the dilemma. For the good of North America, and for that of the sterling area—which includes 45 per cent of the world's population, or 1.4 billion people—trade will have to take the place of aid. That can be done on a long-term basis only when the dollar and sterling are freely interchangeable. To be in favor of such a happy state of affairs is rather like the clergyman who was "against sin." It is a general prescription easy to draw up but not easy to carry out in practice.

Being part of the Commonwealth, and being a nation with dollar interests at heart, Canada hopes and believes that she can take advantage of such meetings as the Commonwealth Economic Conference of Prime Ministers to state the case for both sides. Being a tiny nation, with a population of only 14 million, and yet a wealthy one, she feels that she has been spared much

of the unreasoned jealousy and bitterness which still mar expressions of opinion on both sides of the Atlantic. Her official detachment from Britain, the banker of the vast sterling area, whose resources were recently described by the U. K. Foreign Secretary as "still almost limitless," and her closeness in purpose and practice to the United States, fit her well to help unravel the currency tangle of the sterling-dollar areas. She's in a good position to mince no words at Commonwealth parleys and, simultaneously, to talk straight to Washington, because Canada is as American as the juke-box, although she is the last remaining kingdom on this continent.

Point Four: social justice and charity

Gordon George

THE FOURTH ITEM of foreign policy outlined in the Truman Inaugural Address of January 20, 1949 became world-famous over night as "Point Four." It called for

a bold new program for making the benefits of our scientific advances and industrial progress available for the improvement and growth of underdeveloped areas . . . The material resources which we can afford to use for the assistance of other peoples are limited. But our imponderable resources in technical knowledge are constantly growing and are inexhaustible.

To bring this idea into action, the Technical Cooperation Administration, set up in the State Department in 1950, is now at work in thirty-five countries.

What lies ahead for this plan? Will the economy axe of the Eisenhower Administration lop off Point Four? The President in his April 16 speech to the American Society of Newspaper Editors gave the cue when he stated that his Government was ready to devote a substantial part of the savings of any eventual disarmament "to help other peoples to develop the underdeveloped areas of the world . . ." On May 5 the President asked Congress for \$550 million for "technical, economic and developmental" assistance abroad. He did not specifically mention TCA, however, which has been transferred from the State Department to the Mutual Security Administration. This omission has caused ambiguity about the importance the President attaches to Point Four.

Behind the Point Four program lies the grim fact, almost inconceivable to Americans, that the vast majority of the people of the world live in a state of abject poverty. Dragging along on an average income of less than \$100 a year, millions upon millions of men, women and children have hunger and sick-

Fr. George, S.J., is a contributing editor of AMERICA.

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ness for their daily lot. Hunger and sickness cause low productivity, poverty and illiteracy, which then become additional causes of more hunger and sickness.

No mere give-away program could be adequate to this colossal need. Theorists figure that the only real solution is to help these millions to help themselves. Show them, they say, how to increase food production with modern agricultural methods and how to save food with modern storage and processing. Show them the benefits of sanitation and prevention in the fight against disease. Show them how to banish illiteracy by public education. This is the idea behind Point Four.

Point Four is young. Only in October, 1951 did Congress first appropriate it substantial funds of \$34 million. Yet today, some 1,500 Americans, mostly experts in the key fields of agriculture, public health and education, are hard at work in thirty-five underdeveloped countries of Asia, Africa and Latin America, showing the people relatively simple ways of growing more grain, raising more livestock or getting a purer water supply. They teach reading too. For, they argue, if people can read, they can learn to do things for themselves.

The program is no magic panacea; it's quite down-to-earth. Aid goes only to countries that ask for it. Technical experts then work out details of jobs that need doing, which are then embodied in an agreement covering the exact contributions of each government in money, personnel, services and equipment. While on the job, American technicians loyally follow the Point Four protocol. They do only what they are requested to do: help the host government. They keep clear of politics and try to understand the ancient culture of the place in which they work. They know they have something to learn as well as to teach; they avoid forcing American ideas on other peoples. Finally, they aim to work themselves out of a job by training others to take their places.

No statistics exist to tell how much extra food, how much less disease and how many more readers Point Four has produced. But there are definite signs that it is yielding notable results and giving hope and the will to improve their lot to many people. In India, for example, a community-development plan covering about 12 million people in 16,500 villages got under way after the signing of an agreement with the United States in May, 1952. Point Four had a share in this enterprise. The project proved so successful that a year later, on April 30, 1953, the Indian Government announced a nation-wide five-year plan based on the pilot project. It will cover some 120,000 villages with a population of about 80 million and will be financed entirely by the Indian Government. Modern farming methods have already proved their worth in India. The use of better seed and fertilizer and the substitution of a simple steel plow for the old wooden ones has boosted wheat-yield from 13 bushels an acre to 26.

The cost of what has been accomplished in the

fiscal years 1951 and 1952 and the first seven months of 1953 has totaled \$186 million—a little over one dollar per American citizen.

The program, of course, is a slow business. It is not geared to supply extensive capital equipment. A people's capital comes from savings, and savings take time to accumulate. Point Four could be a dangerous illusion too, if taken as a foreign-policy substitute for armed preparedness.

Since the end of World War II, America has paid out \$40 billion in various forms of Government aid to other countries. But the art of giving is a difficult art to practise. The generous handout often humiliates the receiver and breeds the resentment typical of the breadlines.

But with Point Four, it is different. It leaves behind no suspicion of the self-interested giver. It does leave new knowledge, new methods and a new hope. Native peoples can look upon their own work, their own progress and say: "This is ours; we have done it ourselves. And it is only a beginning."

Perhaps the heart of Point Four is that it is a genuine act of social charity, as well as of social justice, and a most precious solvent for the hates of the world. It is estimated that 8 out of 10 of the people it helps are underfed and 7 out of 10 chronically ill and illiterate. That in itself is reason enough for Point Four. "I was hungry and you fed Me; naked . . . cold . . ." The law of charity binds nations as well as individuals.

Entirely apart from its strategic value in the cold war, Point Four is important to America. As President Eisenhower put it in his Inaugural: "Whatever America hopes to bring to pass in the world must first come to pass in the heart of America." Under any name Point Four must be kept alive—and growing.

World leadership is for the mature

Edward L. Henry

WILL THE UNITED STATES continue to fulfil its expected role as leader of the Western bloc? There are some reasons for doubt. Now that the glow of postwar enthusiasm for recovery has somewhat diminished, it is necessary to assess what appear to be some deep-seated institutional weaknesses inhibiting a consistent, long-range foreign policy. If they prevail, the fine short-run progress which the United States has spearheaded in Europe since 1945 can in

Mr. Henry is professor of economics and political science at St. Scholastica College and St. Benedict's College, both of Atchison, Kansas.

retrospect easily prove to have been a flash in the pan.

The nature of the world problem today is not easily summed up. Surely it cannot be described wholly in economic terms. Yet in so far as it is economic, the United States is admirably equipped to cope with it by virtue of our unparalleled achievements in providing for the material needs of man. Since 1945, this country has responded magnificently to the economic needs of a good part of the world with aid totaling over \$40 billion. This is five times the average annual Federal budget of the 'thirties. If it is true that extremist ideologies feed on misery, then our economic aid to foreign countries has been a strong curb upon the spread of communism.

We have not always, however, played the hero's role on the world stage. During and after World War I, for instance, we made a few gestures toward economic statesmanship abroad, and then seemed to forget all about them during the nineteen-twenties.

We could, for instance, have raised our tariffs and forgotten about European debt repayment to us, or we could have lowered tariffs and called for repayment. We could not logically, in terms of the mechanics of international trade, do both. But we did. Europe's appellation of "Uncle Shylock" was a natural reaction to our own flouting of elementary economics. The Hawley-Smoot tariff, which was opposed in a petition signed by hundreds of economists, and Franklin Roosevelt's sabotage of the London Economic Conference of 1934 in a selfish try for unilateral domestic recovery were not of the pattern from which our post-1945 policies were cut. Have we left those episodes behind as part of the natural mistakes that an immature nation (internationally speaking) makes as it gropes its way toward responsibility and maturity?

RESURGENT ECONOMIC ISOLATIONISM

There are some straws in the wind which suggest that such blunders may not remain in the files. A tide seems to be swelling in Congress and about the country which could roll us back in the direction of economic isolationism. The recent appointment of Joseph E. Talbott, a high-tariff advocate, to the U. S. Tariff Commission looks like Administration bowing to this sentiment. Congressman Richard Simpson's bill to extend the reciprocal-trade program is apparently a tongue-in-the-cheek measure which in reality could leave little of the Reciprocal Trade Act except the name. The bill itself is not so significant as the fact that Mr. Simpson is chairman of the Republican Congressional Campaign committee for the 1954 midterm elections. He will be able to impart to that campaign the flavor of his own taste for higher tariffs. Foreign statesmen who understand the conservative swing that normally characterizes such midterm campaigning must view with apprehension the specter of a recrudescence of economic isolationism.

Already the temperature of sensitive interest groups on tariff questions seems to be rising. A new group, the Nation-Wide Committee of Industry, Agriculture

and Labor on Import-Export Policy, has pledged an all-out fight against "ruinous free-trade proposals." It claims the support of more than 125 national organizations and individual enterprises. Henry Ford II and some of his enlightened colleagues are the targets of this committee. The foes of free trade are marshaling their forces. If a business recession were to occur, they could touch off a panicky response to old isolationist symbols in the breasts of management and labor alike.

These may be, it is true, only straws in the wind. But with so much at stake, a glance backward into the past does not reassure us that domestic politics will not again submerge national interests abroad. Aiding and abetting these fears are some deep-seated and specific institutional handicaps that bias the consistency and wisdom of American foreign policy.

STRUCTURE OF GOVERNMENT AND PARTIES

For one thing, the Constitution itself was constructed so as to protect rights rather than to grant powers; to diffuse responsibilities and functions rather than to centralize them. In modern times, when the entire resources of a nation have to be marshaled behind its foreign policy to give it strength and stature, the Constitution as it is set up impedes rather than strengthens our foreign policy. The checks and balances of the system are to be applauded, but the fine protection it gives us domestically may not be an asset when we are thinking in terms of the nation-versus-nation struggle for survival that is still facing us in the international arena.

Nor does the actual composition of our political parties afford us reason for optimism. A nationally cohesive political party with its objectives clearly sighted could surmount some of the structural impediments when exigencies demand it. Unfortunately, we have no such national parties.

The President is only superficially the head of a nation-wide party; actually each party is always divided into a hodge-podge of State and local parties after the Presidential campaign is ended. The locally elected Congressmen owe little politically—or assume themselves they owe little—to their national leader in most cases, and can frequently cross up his legislative program with impunity. Mr. Reed's insistence on tax cuts in the face of President Eisenhower's opposition is an example. Mr. Roosevelt tried to act as a national party leader in 1938 when he preached "purge" against some Southern Senators. He failed. A farsighted and internationally minded Chief Executive is no guarantee that lesser party leaders, some of them wielding tremendous power in key committee posts, will recognize any moral obligation to carry out the mandate the President received from the nation at large.

This absence of a cohesive party policy enjoined by discipline enables interest groups to vitiate the objectives of legislation by pressuring individual Congressmen for amendments. The earmarking of Marshall Plan aid for mandatory cotton purchases in the United

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States, like other "buy American" provisos, may not be what the economist ordered, but such legislation has frequently been found politically expedient. (The 1933 Buy American law requires the Federal Government to buy at home unless the domestic price is more than 25 per cent above that of a similar imported article.) It is somewhat doubtful that our loose party system can give individual Congressmen the courage to resist powerful pressure groups, whether they are looking for a cotton market, higher tariffs or lower taxes.

Nor does the great fluidity of American political life lend support to a wise or even a consistent foreign policy. New faces and unschooled minds are constantly moving into policy-making positions. We do not get competent representation abroad by making foreign posts to a large extent a reward for political support. Did the removal of Chester Bowles from India and the virtual retirement of George Kennan improve our success potentials abroad? European countries try to channel into and retain in government and foreign service their best talent. But both our major parties relapse at times into the Jacksonian assumption that *anybody* can perform political functions.

PUBLIC OPINION

Finally, there is the matter of American public opinion. We are a democracy; the Government is responsive, at least in the longer run, to public opinion. Is American public opinion as sophisticated when it comes to foreign affairs as it is on domestic issues? Gabriel Almond in his *American People and Foreign Affairs* has found evidence of "moods" with reference to foreign affairs that have historically swung the American public from extremes of utopian idealism to reactionary nationalism. This may partially explain our retreat to "normalcy" after the idealism of World War I. Can it happen again? It seems as if it can.

American public opinion may not only be immature, but may also be ignorant and uninterested in foreign affairs. Gallup-poll surveys on the Marshall Plan, for instance, revealed remarkable ignorance of the plan and its objectives. The American people have not felt the impact of bombing raids. They easily fail to realize that their domestic affairs today are hinged on international events. Is it any wonder that they may ignore the foreign-policy attitudes of political candidates or believe fantastic statements made by them? Or fail to heed contradictory inconsistencies between their local congressional candidate and his party's nominee for President? Can foreign policy operating within such a milieu attract the steady, underlying support of public opinion it needs to prevent raids by vested interests and short-sighted, politically ambitious individuals?

The battle against economic adversity among our allies abroad is not finished. The most immediate needs and probably the most dramatic aspects of European recovery are behind us. As the lengthening shadows of history begin to obscure the realities of World War

II from the public mind, will we respond favorably to the steady and unrelenting day-to-day requirements that our position of world leader demands? Will the symbols of the "dollar gap" and "European rehabilitation" pall on us? Will domestic issues again overshadow our national interests abroad?

WARNING VOICES

If so, it may be well to draw some cold facts to the attention of the élite that leads public opinion in this country: the March meeting of the Organization for European Economic Cooperation, for instance. This body of European statesmen and economists tells us of business gloom in Western Europe and static production figures there over the past fifteen months. It is making the strongest possible attempt to show that a solution of the economic problems of the free world is impossible without the active participation and leadership of the United States. Without our leadership toward more liberal world trade and payments, these statesmen and economists predict economic stagnation in most of Europe. They urge, among other things, cutting of tariff rates here, simplifications of our customs procedures, reduction of "buy American" provisos on U. S. credits, enlargement of U. S. investments in underdeveloped nations. These steps are designed to close the dollar gap and create additional markets for European output.

From this side of the Atlantic we have received a somewhat similar plea. The report of the Bell Commission on U. S. tariff policy, released on March 4, leaves no doubt about which way our foreign economic policy should point. This bipartisan, Truman-appointed commission representing labor, agriculture and industry urged a dramatic change in our tariff policy. It recommended basing tariff policy on "national interest" rather than protection of individual industries and groups. It suggested a drastic cut in tariff and other trade barriers to help close the dollar gap. It warned of a decline in exports soon if we do not. In this respect the meeting in March of the Ministers of Agriculture of sixteen European nations to find ways and means of reducing purchases of American agricultural commodities should by no means be overlooked by us.

Lowered tariffs, of course, are not all we need. But our action on tariff policy will symbolize to the rest of the world our intentions for the future and our ability to implement those intentions on the domestic scene. We have moved into an era of steady grind in our role as world leader. There are strong forces biasing us towards instability and the repetition of past mistakes. The Russian peace offensive can strengthen these forces. If the United States cannot summon enough vitality to push ahead with the program already begun, we will relinquish by default the responsibilities we have shouldered. And we will nourish the latent seeds of extremism that remain close to the surface in Europe as elsewhere in this unstable world. Stopping communism calls for statesmanship.

The spring's best in juvenile books

Ethna Sheehan

In this age of "viewing with alarm," we who have anything to do with the younger generation can scarcely pick up a newspaper or magazine, listen to a talk on child welfare or take part in a discussion about trends in education, without coming up against the suggestion that television is playing ducks and drakes with reading as an integral part of the development of the character of the young.

This is not the time, nor have I the space to describe the reverse of that gloomy viewpoint. I cannot now defend my thesis that TV is encouraging the most unlikely youngsters to try out the printed and illustrated page. Nor can I go into details about the parents of today who seem more actively concerned about the quality of their children's reading than were the parents of a generation ago. I cannot quote the many, many librarians and teachers who *know*, and can give explicit statistics to back up their certitude, that the new generation are reading and enjoying and benefiting from the fine books set before them.

Take, for instance, *Madeline's Rescue*, by Ludwig Bemelmans (Viking. \$3). The vivacious rhyming text links together a collection of full-page illustrations—some of them showing familiar Parisian scenes—done in a bold, deceptively slapdash modern style which will fascinate people older than the 5-8 year-olds for whom the book is intended. The heroine is the same little boarding-school girl made memorable in the author-illustrator's *Madeline* (Simon & Schuster. 1939). Madeline has grown no older nor has she become any wiser, as anyone can see who watches her tumble into the Seine. Fortunately, she is saved by a mongrel dog whom the children subsequently name Genevieve. Genevieve becomes a well-loved inmate of the school, and everything goes fairly well until a cruel trustee casts her out. Pupils and teacher search Paris for the missing pet, and the story ends gaily, with each of the twelve little girls sporting a puppy of her own.

It is not at all unusual to find the serious-minded Graham Greene writing about children for adult readers; it is an event when he turns to writing about adults for children. *The Little Red Fire Engine* (Lothrop. \$2) is a typically British piece of burlesque. Old Sam Trolley, the one-man fire brigade of Little Snoreing, is the most contented of men until the villainous mayor of Much Snoreing modernizes the district by doing away with Sam's job. Sam and his engine and his horse Toby are in a bad way when an undreamed-of opportunity knocks and they literally gallop to answer its call. Toby, by the way, is a most

LITERATURE AND ARTS

original character. Fancy a story-book horse with a feeling for the eleventh commandment. Children 5-8 will love this book.

Gay flamboyance is the keynote of *Pet of the Met*, written and illustrated by Lydia and Don Freeman (Viking. \$2.50). The pet is Maestro Petriani, a music-loving mouse who lives with his family in the attic of New York's Metropolitan Opera House. The Petrinis love to give amateur performances of *The Magic Flute*, and one day they all descend to hear it at a children's matinee. Alas, our maestro lets himself be carried away by the glorious dance music, and this gives a chance to that unregenerate, music-hating cat, Mefisto—a chance which is defeated in the most harmonious manner imaginable. The crayon illustrations have all the color and wild abandon of the *Magic Flute* music. Ages 5-8.

The Four Little Foxes, by Miriam Schlein (Scott \$2), is a realistic nature story for ages 5-8. The cubs are taught the ways of the wild by their parents, and all the while they are yearning to become as big and as handsome as their father. The seasons succeed one another; the little foxes are still learning. And then one day they see the reflections of the family in the waters of a pool. Now they realize that they have grown up and that they look just like their father.

This past year or so that lover of animals, St. Francis of Assisi, has been the hero of several picture books. The most recent is *Saint Francis and the Wolf*, written and illustrated by Hetty Burlingame Beatty (Houghton Mifflin. \$2.50). Setting her stage with a description of the background and character of the saint, the author goes on to relate in detail (for ages 6-9) the legend of the taming of the fierce wolf of Gubbio.

The Journey of Josiah Talltatters, by Josephine B. Payne (Ariel. \$2.75) is full of the atmosphere of the pioneer communities and the frontier as they appeared in 1800. The familiar plot has an agreeable twist. The kindly preacher and his young nephew set off along the trail from Philadelphia to Natchez. On the way a variety of creatures become attached to the party. The very last creature is a highwayman known as Bad Will. Josiah's tenderness brings about

Miss Ethna Sheehan is in charge of work with children at the Queens Borough Public Library, Jamaica.

such a profound change in the robber that he begins to earn his new name: Good Will. Here indeed is a worth-while bit of Americana for children 6-9 to read for themselves.

Many readers will feel a sneaking sympathy for David of *Holiday on Wheels*, by Catherine Woolley. (Morrow. \$2.50). Some of us have already met him in a couple of the author's previous books. He is a likable youngster. Just now, however, he is developing a regrettable tendency to start things off with enthusiasm and all too often to leave them unfinished. His father decides to give in to David's desire to go to Maine on a vacation, and David agrees enthusiastically to a suggestion that they both spend a week cycling through the countryside. This is a crucial test of the boy's ability to stick to a plan. There are a number of black-and-white illustrations by Iris Beatty Johnson. Boys 8-11.

Scotter Jones of *The Heart for Baseball*, by Marion Renick (Scribner. \$2.25), is a far different character from David. Scotter puts everything he has into his favorite sport. He and his chums are terribly disappointed when they fail to make any of the four Little League teams organized in the town. The boys are not altogether unlucky, however, for one of their best friends is an ex-professional who now drives a van for the White Star Laundry. Between deliveries he gives the boys many pointers culled from the heroes' techniques, and it is the White Star company that eventually sponsors a team for the Sycamore Street gang and their comrades. Excellent lore and good plotting, for boys and girls 9-11.

Big Mose, by Katherine B. Shippen (Harper. \$2), brings to life an almost forgotten legendary hero of New York City. Big Mose flourished in the eighteenth-forties. No one really knew where he lived; he turned up from nowhere when he was needed to save a lovely girl from a tenement fire, to punish the rascals who tried to fleece the new immigrants, to outwit a miserly sea captain. His best friend was little Syksey, but he was good to all the poor of the city. His most dramatic act was also his final act: he disappeared after giving a party so large that the table had to be stretched along several blocks of Broadway. Here is a truly jolly tall tale; easy to read; full of the spirit of old-time New York, and illustrated by Margaret Bloy Graham with vigorous and apposite black-and-white pictures. For ages 8-11.

New York City today is the setting for *Pat and Her Policeman*, by Frieda Friedman (Morrow. \$2.50). Pat is the daughter and the granddaughter of members of the force, and it is her own ambition to become a policewoman. Meanwhile she sets the ball rolling by earning a place on the school Safety Squad. She is a lovable little girl; her outstanding fault is a seemingly incurable habit of embellishing the truth with desirable ornaments. An ultimatum goes forth from her

mother: Pat will have to relinquish her cherished Safety post if she is caught in any more fibs. Alas—Pat stumbles. All seems lost until the observation Pat has been training in enables her to be of real assistance to her father and the whole police force. For girls 9-11.

The heroine of *Little Rhody*, by Neta L. Frazier (Longmans, Green. \$2.75), lives in a period and an environment considerably removed from those of the previous story. In 1875 Rhody and her family move from New York State to a farm in Michigan. Rhody is happy and content in the midst of her big family, though it does seem too bad that no one feels she is grown up enough to merit her full name Rhoda Rebecca. She is resigning herself to being called Little Rhody forever, when all at once people unconsciously begin using her full name, and she realizes that she has earned her position as a mature member of the family. This warm little story of a united, God-fearing family group will please girls 9-11.

All Alone, by Claire H. Bishop (Viking. \$2.50), is one of those rare stories which will remain in the reader's memory long after the rest of the season's output has been forgotten. The setting is a French Alpine community. The time is today, but the villagers have a heritage of mutual suspicion and withdrawal from each other which has come down through the generations. Life is grim

and unemotional hereabouts, and ten-year-old Marcel takes it as a matter of course that he is now old enough to be sent up to the Little Giant pasture to spend the entire summer herding the family cows. When Pierre's heifers invade the Little Giant, Marcel breaks all precedent by driving the intruders back toward the communal watering place instead of chasing them away to perish amid the rocks. This act of humanity sets in motion a chain of circumstances which brings the villagers to the realization that cooperation promotes happiness and progress. Feodor Rajankovsky's illustrations are as strong and unsentimental as the plot. For ages 9-12.

The season has brought its usual crop of historical stories for boys, and as usual it is difficult to make a selection from the variety and excellence set before the reviewer. To take a few in chronological order: *Zeke and the Fisher Cat*, by Frances Voight (Holiday. \$2.50), has a good plot placed in a period of colonial history which has not yet been overworked. The Plymouth colony is only in its second decade when Zeke Renfield departs with his uncle and his young cousin Judith to establish a new home for the family in the Connecticut Valley country. On the trail Zeke makes friends with an Indian youth. Later on Judith is captured by Pequot raiders, and it is because of the brotherly bonds uniting Zeke and Nemox that both cousins are saved from slavery. For boys 11-13.

Wilderness Journey, by William O. Steele (Harcourt, Brace. \$2.50), describes Flanders Taylor's long trek to join his family in the newly settled territory of



French Salt Lick. The Revolution is still in progress, but this is of much less importance to sickly, timid Flan than the dangers that surround travelers on the Wilderness Trail. And yet he is luckier than he realizes, for as guide and mentor he has Chapman Green, whose courage and whose knowledge of the wilds and their denizens is matched only by his unconscious psychological insight. It is no wonder that Flan achieves spiritual and physical growth during the hazardous journey and that he has become strong enough to face the test Green sets before him at the very end. Here is breathless action for boys 10-13.

Frontier Beacon, by Marion Marsh Brown (Westminster. \$2.50), is a different type of pioneering story. Jud Stuart is heartbroken when his father takes the family to Nebraska Territory in the decade prior to the Civil War. Jud's secret ambition is to become a newspaper editor, and how can he hope to achieve this aim in raw Stuart's Landing? Yet his dying father kindles the suggestion that Jud may one day establish the first trans-Missouri-River newspaper. The youth makes long-range plans, only to meet one setback after another. Zeal, hard work, courage and the inspiration given by far-seeing older people bring about the desired result at long last, and Jud has the happiness of announcing Lincoln's nomination for the Presidency in the first issue of his *Beacon*. Ages 12-16.

The Adventures of Pancho of Peru (Dodd, Mead. \$2.75) is written by Rev. Albert J. Nevins, M.M. The natives of the Andean village on the shore of Lake Titicaca have an ingrained distrust of white folk. Nevertheless, young Pancho impulsively yells a warning when he sees a Spanish-Peruvian boy in danger on a wild trail. Thus begins a friendship which transcends racial backgrounds. The youths are led into adventure and danger in their efforts to locate a long-lost silver mine. The climax is logically evolved and brings a story filled with action to a believable finale. My chief criticism of the book is that it is overburdened with detail. Father Nevins makes too much of a point of bringing in as much information as he can, even if he has to slow up the story to do so. Excellent for boys 11-14.

Girl Trouble, by James L. Summers (Westminster. \$2.50), is a story which adults as well as boys 13-16 might well read. Each generation will take its own points from it. A train of problems is set in motion for high-school junior Don Morley when attractive Jackie Rand refuses to go steady with him. In his distraught state Don earns a ticket for speeding, has to take a strenuous job to pay his fine, has to quit the football squad to keep his job, etc., etc. The character analysis is excellent.

Program for Christine, by Pearl B. Bentel (Longmans, Green. \$2.75), is a superior career story. Christine is not going to college. She is interested in writing, and she easily becomes absorbed in the work of the local radio station, in which she finds a job as an all-round assistant. Romance is well to the fore—Christine is worried for a time about the possibility of los-

ing her boy friend, who is away at college, and she is obliged to discourage the hopes of a young announcer. All in all, girls 12-16 will find much to enjoy in this story. Some of them may find suggestions for a not-impossible future.

Promenade All, by Helen M. Miller (Doubleday. \$2.50), is set in the Northwest, when the Nez Percé Indians have not yet been driven from their native hunting grounds. Dell Brouillette is ten years old in 1875. Sometimes she wonders why her mother seems to favor pretty blond Mary over bronzed Dell. It is a long time before Dell wears store shoes, and even a longer time before she learns to read, but she is adept at the elemental lore of the farm. Birth and death have long been familiar to her. She can look with objectivity on the possibility that she is part Indian rather than a daughter of the beloved Brouillettes. The book takes the Brouillettes through several years and many changes. It ends as Dell reaches maturity and faces the future in a new home in Canada with her Mountie husband. Memorable reading for girls 13-16.

The season has brought the customary collection of informational books for various ages. *The Tree on the Road to Turntown*, by Glenn O. Blough (Whittlesey. \$2), describes the life cycle of an oak. A boy treads an acorn into the earth; a miracle occurs. The years pass; dangers threaten and are overcome, and in the end the old tree is cut down and sawn into planks which find their individual destinies, even while acorn children are renewing the life history of the parent. An absorbing story, whose lilting prose hides serious undertones. Ages 8-10.

The Sun, by Herbert S. Zim (Morrow. \$2), answers many questions about the composition of the sun; how it affects our earth and everything on it. The clear and simple explanations are accompanied by numerous helpful illustrations by Larry Kettelkamp. Ages 8-11.

Rocket Away! by Frances Frost (Whittlesey. \$2), sounds fantastic, though it is completely scientific. David and Jean visit the Planetarium and are taken on an imaginary trip to the moon. During their voyage through space they learn much about the heavens and a great deal about their lunar destination. When all is over they sign up for the first official Interplanetary Tour. For enthusiasts 8-10.

The author-illustrators Maud and Miska have made another memorable contribution to Americana in their *Story of the Presidents of the United States of America* (Macmillan. \$3). A considerable amount of significant information is packed into the few pages about each of the Presidents from Washington to Eisenhower. The style is appealing. Important dates and slogans are recorded. The illustrations in blue and white are informative as well as engaging. For ages 9-12.

This has been a prolific season indeed. And yet, in spite of the many titles that have appeared one wonders about those that have not been written, or anyway not published. But this is a subject for further discussion. It is far too important to be appended to a list of books published in the spring of 1953.

Depth psychology

GOD AND THE UNCONSCIOUS

By Victor White, O.P., S.T.B. with a foreword by C. G. Jung, appendix by Gebhard Frei. Regnery. 277p. \$4

The initiation of the author into the world of the depth psychologists, we are told, was for personal reasons. His book, which elaborates upon his reflections on the subject over a period of twelve years, is therefore the product of an experience which book-learning alone cannot give. In addition to numerous other qualifications, the writer is an "ardent student of Thomistic philosophy" and "a stimulating exponent of Catholic theology"; hence we are assured of a broad discussion of a difficult subject by a priest eminently fitted for the task.

Professor Jung lends further psychological authority to the work by contributing a gracious foreword. After praising the author for his fairness and his knowledge of the subject, he calls attention to the fact that this is the first work from the Catholic side which deals deeply with the far-reaching effects of the new empirical knowledge and makes a serious attempt to integrate it.

The author traces the history of the concept of the unconscious and states that it is impossible to say anything definite or conclusive about God and the Unconscious until there is some agreement about the meaning of terms. There are two points, however, to be made with some confidence.

First, the Unconscious is as yet a postulate, known (as is God, according to St. Thomas) only by its phenomenal effects. It is primarily a negative concept for what is *not* conscious; and however valuable and indeed indispensable it is as a postulate or a working hypothesis, it can positively explain precisely nothing at all. For Jung it is "a boundary concept to describe that into which by definition our consciousness cannot penetrate but which yet often behaves as if endowed with consciousness and often purposeful volition."

Second, this postulate is "employed precisely, though not exclusively, to account for phenomena which in ancient and medieval times were attributed to God or gods, to angels or demons."

The author notes that churchmen, when they become interested in the unconscious or in psychotherapy, usually show a marked predilection for the approach of Freud or Adler rather than of Jung, and he postulates that they are scared off by the very "religiousness" of Jung's doctrine.

He also believes that the theologians have been too busy to notice the "Copernican revolution" which Jung has stirred up. Freud, they find, is eminently tidier and more systematic and, to that extent, more congenial to their own scholastic ways of thinking. He thinks that Thomistic theologians, particularly, must find much in common in Aquinas and Freud (p. 64).

Fr. White himself is no uncritical Jungian, however, and in the final chapter he warns the analytical psychologists that their doctrine is itself in danger of degenerating into a retrogressive mythology, an esoteric sect of initiates, if it fails to find the Word made flesh, the Christian demand for the early recognition of the symbol.

The book is made up of twelve separate essays and lectures, addressed to different types of audience but all concerned with the general theme of *God and the Unconscious*. Like most compilations of this type, the presentation is uneven. Some of the chapters are particularly lucid and convincing ("Confessor and Analyst") while others ("Gnosis, Gnosticism and Faith") are difficult and involved. A glossary containing descriptions of the more technical terms is appended to the work and will be a big help to those who are unfamiliar with the language of depth psychology.

BOOKS

An appendix to the volume by Fr. Frei sets forth in capsule form some knowledge of the method and training of C. G. Jung. Due partly to the condensation and partly to the intricacies of Jungian doctrine, it is rather difficult and heavy going. All in all, the book is a fine one, however, and all those whose work or interests take them into the field of depth psychology should read it. The presentation is important for the insight it gives into the subject-matter and for the promise it brings of interesting intellectual excursions in this field in the not-too-distant future.

FRANCIS J. BRACELAND

"Wholly Teresa of Jesus"

TERESA OF AVILA

By Marcelle Auclair (preface by André Maurois). Pantheon. 457p. \$4.95

Sharply etched and highly toned, this life of St. Teresa of Jesus reveals in text, notes, illustrations and appen-

*A memorable chronicle of
courage and devotion*

Woman of Decision

By SISTER BLANCHE MARIE McENIRY

THIS is the first complete biography of Mother Mary Xavier Mehegan, who founded the Sisters of Charity of St. Elizabeth, Convent Station, New Jersey. It is an inspiring portrait of a dynamic woman and the part she played, through almost seventy years, in the founding and the early struggles of a religious community. The story of Mother Mary Xavier's indomitable life-long work is set against a rich background of rural New Jersey and of "little Old New York" in the middle decades of the last century.

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Meet St. Thomas, Dr. Freud

It will do you more good than it will him, naturally, but he would have been the first to agree that you have caught on to some ideas he would have welcomed. (Besides, we hasten to add, some more that he would have condemned with loud thumps on the table.) Their ideas, at least, meet in

PSYCHO-ANALYSIS AND PERSONALITY

by Joseph Nuttin

The author is the head of the Department of Experimental Psychology at Louvain. His book has a threefold value: it gives a first-rate account of Freud's system, an excellent summary of modern (especially American) psychoanalytical literature and a synthesis in which modern psychological discoveries are seen, not in contradiction with a spiritual soul, but requiring it for their fullest understanding. Wouldn't Freud be surprised?

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There will be more about this book in the next Trumpet, so if you are changing your address, let us know. If you think of anyone you would like us to send the Trumpet to, let us know that, too. Write to Agatha MacGill,

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New York 3

dices the pains taken (by both author and translator) faithfully to portray the womanly facets of her unique personality and competence. It appeared originally as *La Vie de Sainte Thérèse d'Avila: la dame errante de Dieu*, in 1950.

Teresa's biography here is presented in five parts, the first of which treats of her early years and "conversion." The second brings us through the settling of the first convent of the Reform, St. Joseph's in Avila. The third and fourth parts trace her later foundations and the violent opposition she encountered. The brief fifth part reviews her last years as, still heroically active, she beheld the Reform established and waited to be called home to God.

The book's appendices comprise a short epilog noting some subsequent events pertinent to her life, a tabular chronology of her life referred to contemporary events (adapted here to the interests of the English reader), an ample and carefully drawn bibliography, and an index of names.

Reviewing a book of this type, one would wish to signalize only its high qualities: it has an excellent purpose and is painstakingly done. Yet in view of the bibliographical note, the abundant footnote reference and the number of readers the book will undoubtedly reach, it should be considered carefully. The image of St. Teresa here is sharply, vividly drawn. In its selective coloring, fullness of imagery, turn of expression, the book will interest most of those who are prone to like "Lives" of great persons, for Teresa of Jesus was truly great: as a woman, a saint, a mystic.

Yet the very virtues of the present life reveal some telling defects. The strokes that so heighten Teresa's womanly features often run over to caricature the scene and figures about her, and the strong lines sometimes obscure the real Teresa. One might say, perhaps, that this life is, in a literary sense, an "El Greco Teresa of Avila"; it is a work rather of art than of adequate historical portrayal; and it is impressionist. The ingenious opening phrase of the bibliographical note ("there is no fact in this work which is not in strict conformity with historical truth") is, in the court of history, something of a *plaidoyer*. Which are the facts?

Almost everyone in this book (save Teresa herself) comes off second-best with the author: even St. John of the Cross. Even for the sake of "counterpoint-contrast," could one reasonably conceive in him "a tortured mind"? Or, in his regard for Teresa a "love mingled with envy which such minds experience for [happy] natures like hers"?

Certainly, that is not the unique Mystical Doctor (in the more felicitous contrast of the late Professor Peers: the "spirit of flame" so akin to the "heart of fire"). Even Teresa herself in this portrait seems to be lacking in depth. There is, perhaps, too little sense of the *divina majestad*, of the *One Criador y Señor*: terms that lay as lozenges on the tongues of the Spanish saints (Teresa of Jesus, John of the Cross, Ignatius Loyola), and whose realization was engraved on their hearts.

Although "the facts" of the present life are "drawn solely" from Teresa's writings and from the "declarations and writings" of her contemporaries, the latter are often assumed, it seems, uncritically. Allusions to "miracles," portents and omens are much too free and too frequent (not a failing, one might observe, of Teresa herself). Indeed, in all fairness, the present reviewer feels that, at times, we are rather afield in fiction than in the steps of Teresa.

But whatever precisely is the lack in this life of Teresa (it is difficult to "balance" an "El Greco"), a review of this book should not close on a negative note. Granting the above-mentioned qualifications, Teresa's life is brightly and vividly told; and her writings (replete with wisdom) find in this book abundant, careful citation. It well could be that, reflecting here on the words of Teresa herself, one might discern that unique, "great-souled Mother of Carmel" as she considered herself and desired to be: not Teresa de Ahumada y Cepeda, nor even Teresa of Avila; but (in the words of one of her sons) "wholly *Teresa of Jesus*."

WILLIAM J. READ, S.J.

Analysis without conviction

MALENKOV, STALIN'S SUCCESSOR

By Martin Ebon. McGraw-Hill. 284p. \$3.75

This book consists in great part of quotations from the books of prominent and less prominent authors, and magazine articles. It belongs, unfortunately, to the category of books from which the nonexpert reader will come away knowing less about the Soviet system than before. What are we to make, for example, of: "Stalin never was the supreme dictator he appeared to be"?

Discussing the purges of the 1930's, the author calls Yezhov the "madman," while Malenkov is only a faithful disciple. The fact is that Yezhov was merely the executioner, the instrument in carrying out the arrests and the executions of those on Stalin's

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and Malenkov's lists. "Yezhov's accu-
sations lost all link with reality, be-
came incoherent, knew no bounds,"
the author states on page 36. The
truth, however, is that Stalin and
Malenkov deliberately rid themselves
of their enemies, who in case of war
might have led a revolt against them.

On page 52, the author elaborates
lengthily on the duel between
Zhdanov and Malenkov, but omits the
fact that it was Stalin who had set
against one another his two assistants,
who were threatening to grow too big
for their boots. Mr. Ebon likewise
represents the campaign against for-
malism waged against such famous
composers as Shostakovich and Kha-
chaturian as Zhdanov's own little war
and his own idea. He forgets that after
Zhdanov's death the battle against
formalism is still in full swing.

The greatest mistake of the book's
"independent section" is that the
author totally ignores the fact that
Stalin, and no other, had been the
master supreme of the Soviet chess-
board. Both Zhdanov and Malenkov
had been only the chessmen and
were chary of showing independent
thought, for if they appeared guilty
of this crime, they would have been
swept off the chessboard by a stroke
of Stalin's hand.

On page 120, the author compiles
in a separate chapter, under the title
"What does he [Malenkov] believe?,"
Malenkov's so-called credo. Among
his beliefs the first is "Peaceful coex-
istence on Soviet terms," and the sixth
"Equality between the Soviet Union
and the satellites." "This interpreta-
tion of Malenkov's credo is based
mostly on analysis of his six major
speeches between 1941 and 1953,"
the author writes.

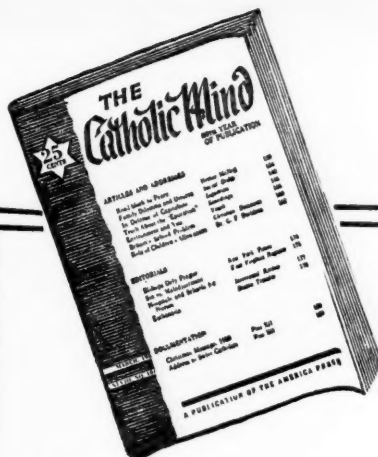
Heaven forbid that the American
public believe for one moment that
these ideas, "analyzed" by the author
from Malenkov's speeches, are those
Malenkov really believes.

BELA FABIAN

BATTLE CRY

By Leon Uris. Putnam. 505p. \$3.75

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ited with great "significance" by the
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sergeant, *Battle Cry* articulates through its characters and its action the qualities that all Marines recognize but so few can explain.

The story focuses on a squad of radio men in the Second Battalion, Sixth Marines—better known as “Huxley’s Whores,” after their professionally tough commander. Through the recollection of Mac, a six-striper of the old corps, the story unfolds as the outfit forms and trains on the West Coast. There is plenty of vulgar language in the telling.

We follow the Sixth Regiment to Guadalcanal and Tarawa and back to the staging area at Hilo, Hawaii, for “rest,” (i.e., more training), between engagements. Then comes Saipan, and Sam Huxley’s boys at last get the assault assignment, proving themselves Marines in one of the most vividly recounted battle scenes in modern fiction.

Although it has all the expected character types, *Battle Cry* is written from a viewpoint refreshingly opposed to the Mailer-Jones school of war fiction: Leon Uris doesn’t resent the corps. In fact, he loves everything about it: its officers and its men, its glory and its discipline and its single-mindedness of purpose. Himself an ex-Pfc, and married to an ex-staff sergeant of the Marine Corps Woman Reserves, Uris shows what makes a “gyrene” tick, and adds much to his story in doing it.

Often amateurish in its emotional expression, loosely organized and following an overworked pattern, *Battle Cry* nevertheless stands far above the run of war novels. It deserves to enjoy great success as a battle story and as a unique appreciation of the professional Marine’s pride of calling. This pride permeates the book, bringing to it the same distinctive quality it has given the corps. M. D. REAGAN

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DEMOCRACY IS YOU

By Richard W. Poston. Harper. 312p. \$3

THE CULTIVATION OF COMMUNITY LEADERS

By W. W. Biddle. Harper. 203p. \$3

Each of these books seeks to provide a guide and a challenge for the development of local community leaders. *Democracy is You* is the result of experiments in civic enterprise in various areas of Washington State. *The Cultivation of Community Leaders* derives from the experience of Earlham (Indiana) College in its attempt to contribute to the “civic and cultural growth of a region.”

The message of both might be summarized by a paragraph from the latter volume:

Every man must belong somewhere. In order to have status with his universe, with his fellows, with himself, he must have a place of recognition. The local small community is the place in which he can find meaning for himself without risking the loss of freedom which the gaining of meaning in the mass-way entails.

To assist the individual to attain the sense of “belonging,” leadership is necessary. This leadership may come from a college, school or other institutional source, or it may be the result of deliberate initiative on the part of private citizens. Whatever the origin, the leader must take care to be tactful, suasive, patient and ready to compromise. For no matter how small the social unit, it will contain a diversity not always expected from the supposedly uniform American scene.

The subtitle to *Democracy is You*, “A Guide to Citizen Action,” is most indicative of its contents. The book presents a detailed outline of a practical method for beginning community activity. Mr. Biddle’s volume, on the other hand, is a more general discussion of the problems and training of democratic leadership. In providing a philosophy or point of approach to this subject, it well serves as a more basic complement to the Poston work.

The two taken as a unit provide a useful handbook for all citizens interested in developing the public spirit in themselves or in their neighbors. H. L. ROFINOT

THE REFUGEE INTELLECTUAL

By Donald Peterson Kent. Columbia U. 317p. \$5

This study of the more or less unexpected situations which an intellectual refugee meets in the United States, and of the ways in which he usually attempts to solve his problems, is based on investigations made during the years 1947 and 1948. German and Austrian refugees of the professional class who had come to this country between 1933 and 1941 were interviewed by Mr. Kent both personally and by questionnaire. Among the subjects studied by the author were the refugee’s attitude to this country in general, his decision to become an American citizen, his progress in learning the language, in the making of friends in America, in earning a living, in occupational and social adjustment, and so on.

The author relied heavily on statistics. The book lists fifty-five supplementary statistical tables. But the text reveals a much more personal and, at times, quite genial attitude. The answers of the persons interrogated—some of them are printed in *extenso* in a special appendix—are often very frank and give the reader a fresh perspective on the inner structure of American society.

BOHDAN CHUDOBA

OUT OF NAZARETH

By Neil Kevin. McKay. 189p. \$2.75

Here are twenty scenes from the Gospels set forth in racy but reverent style to bring out the hidden meanings that underlie the lines or that can readily be supposed to do so.

Six pages of introduction are devoted to suggestions for getting a more personal approach to the Gospels. The main idea is that the evangelists crowd much into a short space, and so they are to be read slowly and

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Only one scene, "Angels and Shepherds," is taken from the Hidden Life; and others start with the testimony of John the Baptist and end with our Lord convincing "doubting Thomas" of the reality of His Resurrection.

This should be a helpful book for those seeking guidance to know our Lord better. For weary and burdened hearts it offers many a strengthening and consoling thought.

Fr. Kevin looks upon each scene with the keen insight born of love, and helps the reader see these scenes afresh and penetrate deeply into the thoughts and feelings of the various persons concerned. There is a delicacy of handling that on nearly every page turns out phrases of enlightenment and delight.

WILLIAM A. DOWD, S.J.

FRANCIS J. BRACELAND, M.D., is chief psychiatrist at the Institute of Living, Hartford, Conn.

REV. WILLIAM J. READ, S.J., is professor of theology at Boston College.

BELA FABIAN is the author of *Cardinal Mindszenty*.

HENRY L. ROFINOT is in the History Department at Villanova College, Villanova, Pa.

BOHDAN CHUDOBA is a member of the history faculty at Iona College, New Rochelle, N. Y.

THE WORD

"You, therefore, must go out, making disciples of all nations, and baptizing them in the name of the Father and of the Son and of the Holy Ghost" (Matt. 28:19; Gospel for Trinity Sunday).

Whether or no the fact is regrettable, the fact remains: when all is said, we do not know much about God, and what we know is frequently mysterious. Mystery clusters around God, and at the center of all the mystery is the supreme and impenetrable mystery of Three who are but One. Annually, on Trinity Sunday, Holy Mother Church not only recalls the utter secret, but firmly faces us with it, and rejoices in it. The Bride of Christ is not even

faintly apologetic as she demands our acquiescence in an apparent contradiction. She seems to be celebrating not so much a mystery as a glory. She acts as if she were offering us, not a question, but an answer.

In truth, it would be a most mysterious religious person who would object to mystery in his religion. Everyone realizes that a parade of mystery in anything—say, in the antics of modern advertising—can be a mere cover for quackery. But the significant point is that in all such instances the secret is not a secret for the initiate few, the mystery is a mystery only for the public. The mystery of the Trinity, together with all other authentically revealed religious mysteries, is as much a mystery for the teaching Church as for those whom she teaches. On the exalted subject of the Three Persons who make but one God, the scarlet-robed Cardinals and the Holy Father himself are in no better case than the toothless old lady in the last pew as she clucks and whistles and whispers over her beads. The Trinity is not a secret which the Church is shielding; it is a mystery which she is sharing. Such genuine mystery will make no difficulty for a truly reasonable man. It has been remarked that divine religion wouldn't amount to much if it could be neatly tucked inside a single human head.

Besides, there is no reason why a certain sound and simple principle should not be as valid in the sphere of religion as it is anywhere else. The principle is merely that a fact is often far more important than the explanation of the fact. The fact that I have pneumonia is far more significant for me than the question of how I caught it. The drinker who awakens after a lost weekend to discover that he is now a married man may rack his brains, such as they are, to discover how he contrived this lamentable state of affairs, yet that question is indeed secondary. The atom bomb is much more vital, in a most terrible sense, than the neatest exposition of the bomb.

So, in the field of religion, a revealed truth is a fact, and the fact ought completely to overshadow both the explanation of the fact, so far as there is one, and the objections to the fact, which are apt, from the very nature of the case, to be so weighty as to seem crushing. For religion is not finally a matter of induction or deduction or analogy. It does not ultimately depend either on scientific research or, as St. Paul kept insisting, on persuasive presentation. The first act and the last, in the whole process and business of finding, reaching and possessing God—and that is what religion is—is an act of faith, and an act of faith



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is not nearly so much a seeing as a surrender. Once I have made the surrender of faith, the details of my capitulation are inconsequential. It does not surprise me that there are three Persons in God. What is truly amazing is that there is a God. It is not marvelous that God might well damn me to hell forever. The marvel of the ages is that God actually loves me.

Trinity Sunday is not a day for speculation, and if we make it so, our speculation will be little fruitful. This is a day for action: for the action of faith and the action of hope and the action of love. We may not know much about God, but we know enough for that. And we should be most happy that we may offer three such shining deeds to three such glorious Persons in one so wondrous and wonderful God.

VINCENT P. MCCORRY, S.J.

THEATRE

THE FROSTED MIRROR. "... hold, as 'twere, the mirror up to nature, to show virtue her own feature, scorn her own image, and the very age and body of the time his form and pressure." (*Hamlet*. Act. III, scene 2.)

In those lines the man who is probably the world's greatest dramatist, certainly the greatest to write in English, defined his theory of drama. In more succinct modern English, he was saying that one of the functions of drama is to reflect life.

It may be an interesting diversion to inquire how faithfully contemporary American drama, as represented by some recent plays, reflects the life of the nation that forms its background, and incidentally pays for its maintenance. If the answer is not rewarding, it may at least be amusing.

Picking a play at random, let's consider *The Fifth Season*, which has been attracting eager throngs to the box office of the Cort since February. As there are only four seasons in a year, you may be wondering what the other season is. Well, it's a season that's known only in the garment industry, where the seasons are winter, spring, summer, fall and slack. The garment industry is indubitably a segment of life in our nation and deserves to be mirrored in its drama. It is a peculiar business, however, that seems often to be conducted with the help of cocottes and amateur courtesans.

The Seven Year Itch, picking another play at random, is a gent's-room

story in which a summer widower and the girl who lives upstairs seduce each other.

Final exhibit, not picked at random, is the Critics' Prize play for the season now ending, *Picnic*, which was also awarded the Pulitzer accolade. The scene of *Picnic* is a small town in Kansas, where a little community of women is thrown off balance when a vagabond male appears and ripples his muscles. In a few hours most of the ladies are either wishfully or actually getting rid of all moral inhibitions.

The list of exhibits could be inordinately extended to include scores of plays like *Come of Age*, *Round Trip*, *The Rose Tattoo*, *Come Back Little Sheba*, *The Mermaids Singing*, *A Streetcar Named Desire* and *Man of Distinction*.

It is obvious that if American drama faithfully reflects American life, we are a sex-crazy people who spend most of our time arranging liaisons. This reviewer refuses to buy that picture of our way of life.

If we spend most of our time and energy in pursuit of sex, how does it happen that we make more automobiles than all other nations together, produce more butter than domestic housewives can buy, grow so much wheat, corn, cotton and potatoes that we have to devise fantastic economic schemes to prevent overproduction from depressing the market? Meanwhile, we supply the French with matériel they need for their Indo-China war and amply provide an abundance of guns, tanks and ammunition for the troops fighting the UN war in Korea. A nation in which sex is the most important industry just couldn't do it.

Somewhere in Kansas, the locale of *Picnic*, there must be farmers worrying about too much rain, or not enough of it, for the good of their crop. Some of them are confronted with the problem of how to finance their children through college, or how to swing enough influence with local politicians to keep their draft-age boys from being inducted. Others, along with their wives, are harassed by the fear that their sons, already in Korea, may not come home safe and sound, or may not come home at all.

Kansas, of course, like any other place, has a neurotic fringe of sex-hungry individuals, but holding the dramatic mirror up to their frustrations is a lot different from reflecting the hopes, fears and anxieties of the majority of the residents in the State. Too many of our playwrights, however, are more interested in the aberrations of the nation than in its normal day-to-day living.

THEOPHILUS LEWIS

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FILMS

YOUNG BESS. The prevalent notion that it is a compliment to the about-to-be-crowned Queen of England to compare her reign to that of the first Elizabeth is one which I find hard to understand. Whatever statesman-like qualities the sixteenth-century Elizabeth possessed (and apparently they were very considerable) she also displayed a public and private immorality which hardly bear honorable comparison with the exemplary conduct and high moral purpose of the present queen.

Be that as it may, *Young Bess* is MGM's Coronation special: a highly romanticized and carefully expurgated version of the troubled youth of the first Elizabeth. Enough of the picture's footage is devoted to her infancy and early childhood—her succession of stepmothers, her sudden and disquieting banishments from court and equally sudden restorations to royal favor—to give Charles Laughton another chance to sink his teeth into the colorful role of Henry VIII. The film is mostly concerned, however,

with the adolescent Bess (Jean Simmons) and her "romance" with Thomas Seymour (Stewart Granger), who was young Edward VI's uncle and Lord Admiral. According to history, Seymour was an ambitious scoundrel who married Henry's widow, Catherine Parr (played in the movie by Deborah Kerr) in between attempts, by fair means or foul, to win the hand of the girl who was at least potentially an heir to the throne. It was not a pretty story and it wound up with Seymour's execution for treason.

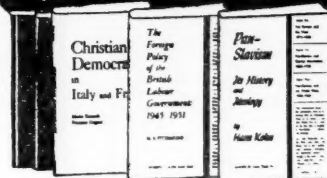
In the screen play the Admiral is a charming and likable swashbuckler, quite devoid of malice, who is done to death entirely through the vindictiveness of his politically more powerful brother (Guy Rolfe). Bess, in turn, though certainly strong-willed and hot-tempered, is really a very nice girl with none of the precocious talent for deviousness or the cold-blooded self-interest without which, in actuality, she probably would not have survived to ascend the throne. The scenarists have even managed the notable feat of reconciling most of the not-too-savory facts of the case with a version of the triangular romance which casts no serious discredit on any of the parties involved.

Since historical accuracy is usually the last thing demanded by movie audiences, it should be noted that the film is quite absorbing in its semi-fictional way and very handsomely mounted and Technicolored. And despite its excessive romanticism, it does convey enough of a feeling for the intrigues of the time and of its heroine's unsettling childhood to have a certain backhanded historical value for the family.

THE PRESIDENT'S LADY is another highly romanticized sidelight on history. Its principals are Andrew Jackson (Charlton Heston) and his controversial wife (Susan Hayward). Rachel Robards was estranged from her first husband when she met Jackson, and she later married him under the erroneous impression that her husband had obtained a divorce. Two years later, the divorce actually was granted on the obvious and incontestable grounds. Though a second ceremony legalized the union, Rachel never lived down the epithet "adulteress" and was something of a social outcast all her life.

To anyone who believes that marriage is indissoluble, the exposition of this situation and the high-minded avowals of the hero and heroine seem false and muddle-headed. In any case, the film's implied attitude toward divorce smacks more of present-day thinking than of its proper historical context. And the chief performers,

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though they are competent enough and age gracefully through the good offices of the make-up department, suggest Hollywood more than they do the American frontier.

What the picture ultimately does give, despite these reservations, is a quite touching study of a selfless and devoted domestic relationship which survived a crushing succession of difficulties. (Twentieth Century-Fox)

MOIRA WALSH

TV—RADIO

I've been talking lately with TV script editors. As individuals, I find them intelligent fellows, usually sensitive and of high literary taste. Those I've met have an excellent knowledge of dramaturgy, have written professionally themselves and, without exception, earnestly wish to raise the standards of video playwriting. The possibility of doing this in the face of the medium's established demands, taboos and prohibitions was the burden of my conversation with them.

No matter how delicately handled, no matter how tastefully treated, certain subjects are at present definitely forbidden on television dramatic programs. Stan Silverman, script editor of the CBS-TV "Crime Syndicated" program recently told me of his efforts to meet this challenge of *verboten* material. The series which he edits uses fictional dramas about the national "syndicate," based on factual material uncovered by congressional committees, the FBI and other authoritative sources.

In the official records, organized video forms an important part of the activities of the underworld. The program has never touched on these untidy pursuits, but Mr. Silverman thought that, if it were at all possible, they should be included. Accordingly, he worked painstakingly with a researcher and a scriptwriter, selecting, writing, editing and revising, in an attempt to produce a finished TV play on the subject, a script to which no one could possibly object. After four weeks of arduous effort, the team felt satisfied that they had succeeded. The story, they agreed, was an indictment of the evil, yet there was nothing in it to offend a person of even the finest sensibilities. "In its way," says Mr. Silverman, "it was a masterpiece. But the final outcome was no production."

Ed Roberts, script editor of "Armstrong's Circle Theater" (NBC-TV) is a gentleman who feels optimistic about the future of TV writing. The

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past season, in his opinion, saw many steps forward. He cites the freedom given writers like William Saroyan and Maxwell Anderson on the "Omnibus" series as an indication that the medium can accommodate good writing without imposing limitations that are overly restrictive. In the matter of language Mr. Roberts believes that the "Omnibus" offering of scenes from *The Trial of Anne Boleyn* extended in that one program, "the whole scope of television writing." "It is heartening," he adds, "to hear that NBC, in signing Robert Sherwood to a contract, has permitted him to treat of any subjects except controversial religious topics."

"What about your own program?" I asked. "What kind of scripts do you ask of writers?"

"We are reaching out," Mr. Roberts answered, "for serious plays with great impact, presenting personal problems of a universal nature, involving ethics, spirituality, faith, goodwill, awareness of present-day problems, justice, man's relation with other men and with the universe. As our show grows, as our experience increases and as the taste of the viewing audience becomes more cultivated, sharper, more critical, quicker to respond to the very best we can offer, we definitely will widen the scope of the material we will present."

Finally, I discussed the general question of TV taboos with the script editor of another major commercial video show who has given much thought to the problem. He pointed out that there has been a good deal of agitation recently for "adult drama" and that most people in the television industry are in favor of the idea.

"One approach, worthy of trial," he said, "would be the establishment of a period, perhaps between 11 P.M. and midnight, when dramatic programs dealing with controversial topics or sociological problems could be aired on television. To be effective, such a period would have to be accepted and protected by those who help to police TV and who form public opinion. It would require concerted effort and cooperation on the part of critics, the Federal Communications Commission, the National Association of Radio and Television Broadcasters and religious and other groups."

"The series should be put on by a national advertiser," he stated, in answer to a question from me, "in order to insure its continuance and to make certain that it is well done. It is essential, however, that the sponsor of such a series be free from the fear of economic boycott. The audience should have the right to take issue and to criticize freely, but the

threat of boycotting the advertiser's product should be withheld."

What sort of subjects might be dealt with? "Divorce, for example. Sponsors have a dread fear of the audience's reaction to the subject, no matter how it's treated. But it has a valid place in drama, if it can be shown as the cause of unhappiness, the reason for the lack of real, lasting contentment. People forget that the Church is against divorce, not against a discussion of divorce."

I asked him whether such a late-evening program might not well go beyond the bounds of decency, even for adults. "No one has the right to

indulge in sensationalism for the sake of sensationalism," he declared. "Such shows would have to be done with respect and responsibility. Good taste would be necessary. I wouldn't expect sex to be depicted, for instance, but plays with great moral implications based on sexual themes could and should be presented."

Whether or not some such suggestion proves acceptable and is acted upon, it seems clear that there is already under way a trend toward TV dramas that are "adult," "mature," "forthright" and "venturesome," to quote a few of the adjectives most used by critics. WILLIAM A. COLEMAN

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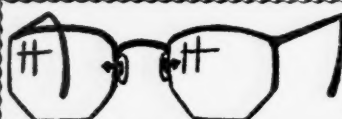
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CORRESPONDENCE

The forgotten nurse

EDITOR: In his letter on the need for medical social workers (Correspondence 5/16), Arthur J. Foehrenbach cites the service these men and women render as they attempt "by direct contact with doctor and patient, with family and community, to personalize medical care. . . ."

As part of this team with which the medical social worker collaborates, Mr. Foehrenbach fails to mention the nurse, who certainly spends more time with the patient during his hospitalization than all other persons, and rightly so. It is during the time devoted to the giving of nursing care that the patient often speaks freely of his fears and anxieties. Not infrequently the nurse alone is responsible for the referral of the patient to the social worker for aid.

MICHELE CONNELL

New York, N. Y.

Applause from the farm

EDITOR: As a farmer I have been critical of some of your remarks on price rollbacks, etc. But I wish to compliment you on publishing in your May 16 issue the very fair and timely article by Fr. Masse on "U. S. farm policy in trouble."

WALTER MCCONOHY

DeWitt, Iowa

Plea for all the facts

EDITOR: In a letter congratulating President Eisenhower on his April 16 speech, I decided to appeal to him for those in Government service who accumulated vacation leave and are now in danger of losing it. I based myself on Fr. Parson's column for April 11 discussing the subject.

Fortunately, before I mailed my letter, I read in a newspaper that over two million dollars had been paid to high ex-officials, like those in the Office of Price Stabilization, as they left office.

That put a different complexion on the matter. Perhaps the two things—leave for present employees and pay for leave not taken by those whose jobs are terminated—are separate matters, but Fr. Parsons didn't mention the latter, which seems to me to be something in the nature of a racket. This is the first time I have taken exception to anything he has written. I consider him in general a very cogent and well-informed writer.

It is important that facts be given accurately and completely by a mag-

azine or newspaper, as you very well know. Otherwise, if people place their confidence in a magazine's accuracy to the extent of making a cause their concern, they may merely make themselves appear foolish. Those to whom they address themselves come to have a low opinion of Catholics' intelligence or grasp of a situation. It could mean frustration of some effective piece of Catholic action.

AMERICA is for me a kind of textbook, a source of reference, read from cover to cover each week.

DORIS LEAVY

Brooklyn, N. Y.

Women students in politics

EDITOR: As a student of Maryville College I would like to point out, in reference to your April 25 editorial "Students in politics," how this Catholic women's college is not watching politics from the sidelines.

Typical examples of contact with government's practical aspects by our students include 1) a house-to-house canvass before election time to encourage voting and determine party affiliation; 2) working with the precinct committeewoman; 3) work at the polls; 4) cooperation with the League of Women Voters through its information service and with the Citizens School Improvement Committee in its effort to elect progressive citizens to the Board of Education.

Before St. Louis' recent election of city officials, students of the American government class interviewed candidates for alderman and for the school board, and both the Republican and Democratic candidates for mayor spoke to and were questioned by students.

MARY JO HARSY

St. Louis, Mo.

Jehovah's Witnesses

EDITOR: I am now conducting a critical sociological study of Jehovah's Witnesses, and am eager to hear from present and former members of that organization regarding their experiences. I am especially interested in the relationship between the leaders of the group and the rank and file, in the way disagreements within the organization are handled, and in the relationship between Negro and white members. All communications will, of course, be treated with the strictest confidence.

W. C.

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